

America

November 12, 1949
Vol. 82, Number 6

A CATHOLIC REVIEW OF THE WEEK

NOV 12 1949

Czech Protestants and Communism

They sought a "new mission"—and found it

BOHDAN CHUDOBA

BRIDGE TO SOBRIETY

Straight thinking cures a so-called disease

EDWARD DUFF

PERSON-TO-PERSON ERP

The average European still needs it

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BOOKS REVIEWED:

Promise and Fulfilment . . . Leap to Freedom . . . Soviet Gold . . . Desert Calling . . . Government As Employer . . . The Americas.

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CORRESPONDENCE

Pensions of steel executives

EDITOR: I quote from a statement by Irving S. Olds of U. S. Steel, dated October 1, 1949.

The only pensions to which the chief executives of the United States Steel Corporation may become entitled upon retirement are under (this) contributory pension plan, which is applicable upon exactly the same basis to every employee receiving compensation in excess of \$3,000 a year.

Observation number two in your editorial, "Issues in steel" (10/1/49), states: "U. S. Steel will pay pensions of \$50,000 a year to three top executives at the age of sixty-five, solely from company funds."

My own observation, without clarification, is that I wish the public could get the straight dope every time and the first time.

Brentwood, Mo. VINCENT P. CORLEY

(Our figures were taken from the statement of Philip Murray, president of the United Steelworkers of America, as reported in the New York Times for Sunday, September 18. Mr. Murray gave as his source the files of the Securities and Exchange Commission. In regard to Mr. Olds, he cited "the corporation's own proxy statement, dated May 2, 1949," which, according to Mr. Murray, "shows that at the age of 65 Irving S. Olds, chairman of the board, Enders M. Voorhees, chairman of the finance committee, and Benjamin F. Fairless, president, will each receive a pension of \$50,000 paid for by the company." The complete text of Mr. Murray's statement is available from the USA, 1500 Commonwealth Bldg., Pittsburgh 22. We telephoned U. S. Steel for information on their pensions before publishing our editorial but received only indefinite answers to our questions.—ED.)

Educating for life

EDITOR: It was a pleasure to read Bro. Jude Aloysius' letter ("Encyclicals in high school") in your October 1 issue. There are quite a few Catholic high schools which endeavor to prepare their students for their lives in society after leaving school—but not enough. Bro. Jude's school is to be commended both for its apostolic zeal and sound Catholic pedagogy.

Most of the schools which fail to give their students this necessary social training excuse themselves on one or all of these counts: 1) the students are too young to benefit by such instruction; 2) institutions lack qualified teachers; 3) ours are non-terminal schools; the students will be trained in college.

I know from experience that the first excuse is vacuous. The fact is that high-

school students are frequently more amenable to social instructions precisely because they can view facts with less prejudice than the more environmentally influenced older students. Furthermore, introducing high-school students to the social problems of the daily headlines tends to mature their minds and interests more effectively than several of the good old stand-by subjects (which, of course, have their place too).

The plea that qualified teachers are lacking simply indicates a need for supplying the lack. Otherwise the obvious vicious circle can hardly be corrected.

The fact that a school is non-terminal is no excuse whatever. In the first place, Father Downing (AM. 9/10/49) proved that the college does not supply the deficiency. Secondly, experience proves that even the courses given in some colleges are frequently insufficient to eradicate twenty years of false notions. (Try to convince confirmed Nazi youth of the virtues of democracy in a semester's weekly lectures!) Thirdly, very many students of non-terminal schools do terminate their schooling before college. And others, many others, go to non-Catholic colleges.

Have the training in both high school and college! I doubt if Brother Jude means to suggest to Father Downing that a high-school course in the encyclicals supplies all the answers.

Woodstock, Md. JOSEPH B. SCHUYLER

Tributes

EDITOR: I want to thank you for your prompt response to my request for permission to reprint Father Nolan's article, "What makes Communists tick?" which appeared in AMERICA's issue of October 8.

I consider it one of the finest articles on the subject I have ever read. Because I am anxious for it to have extensive readership in the motion-picture industry, it will appear as the lead-off article in the annual issue of the *Hollywood Reporter*, now on the press. W. R. WILKERSON

Hollywood, Calif. Editor and Publisher

EDITOR: After reading AMERICA for two years, I take this occasion to voice my appreciation for the expressive language and satisfying "food" contained in it.

A Catholic man needs such reading to satisfy his mind, just as he needs the Eucharist to fill his soul.

The principles that guide you and find their sanction in Christ are an important factor in arousing a man's confidence in your paper. Most of us cannot write like you but most of us, I think, need your writing.

Harrisburg, Pa.

W. J. KNOLL

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Bethlehem takes the lead

When Joseph Larkin, vice-president of Bethlehem Steel Corporation, agreed with Philip Murray of the United Steelworkers of America, in Cleveland on October 31, to end the thirty-one-day steel strike in Bethlehem's plants, he broke a long-standing precedent. This was the first time anyone but the giant U.S. Steel Corporation had set the pattern for a wage settlement in steel. The timing of this independent action was perfect: it strengthened Mr. Murray's hand on the very day on which he launched his all-out attack on Communists in the CIO at their annual convention in Cleveland. The agreement provides for *noncontributory pensions* of \$100 a month (minimum), including Federal old-age benefits, for steelworkers retiring at the age of 65 after 25 years of service. This pension will be adjusted downward for shorter service and upward for more highly paid employees. Bethlehem will contribute about 12¢ per man-hour to pay for these pensions. The *contributory social-insurance* provisions include life insurance (averaging \$3,000), \$26 a week for sickness for 26 weeks, seventy days of hospitalization and surgical expenses. How do these benefits compare with those recommended by the President's Steel Industry Board's report on Sept. 10? The employer contribution to pensions is about double the 6¢ an hour the Board proposed, the Board's figure having been found inadequate for the pensions it recommended. Moreover, the Board urged an *average* pension of \$100 a month; Bethlehem has agreed to a *minimum* of \$100. On the other hand, the Steelworkers agreed to match the employer contribution penny-for-penny for social insurance, each at the rate of 2½¢ an hour. The agreement followed the Board's important principle that "the details and specific benefits of the plans should be determined through collective bargaining between each company and the union." With 77,000 steelworkers back on the job, the rest of the 500,000 should be back very soon.

Paging Mr. Lewis

With the "break" in the steel strike, national attention is now focusing on John L. Lewis and his United Mine Workers. As we go to press the old trouper, far from thrusting himself upstage, seems to be trying to get out of ear-shot of the curtain-call. He has hied himself off to Chicago, where he has called a meeting of the policy committee of UMW. Washington, D. C., has not been kind to John L. in the recent past. Twice has he had an injunction slapped on him, and his truculence has landed him in court to receive a rather staggering fine. With the coal strike in its seventh week and shortages creating a national emergency, he knows that the President will probably feel no scruples about throwing the lasso of the Taft-Hartley Act around his ample neck. An eighty-day injunction against striking would ensue. The wily Welshman would prefer Government seizure of the mines. He may prefer to reach an agreement with some operators himself, however, and get out from under while the getting out is good. The Steelworkers had already waited 77 days while the fact-finding board was at work. This was one reason for not applying T-H to them.

CURRENT COMMENT

Commies and Taft-Hartley affidavits

Independently of the action taken at the CIO convention, seven of the eleven pro-communist unions appear headed for trouble with the Federal Government. These are the seven whose elected officials have signed non-communist affidavits as prescribed by the Taft-Hartley Act. In most cases, the officials took good care to provide themselves with legal safeguards. In two cases—Furniture Workers and Mine, Mill and Smelter—certain officers publicly resigned from the Communist Party. The Office and Professional Workers, Food and Tobacco Workers and Farm Equipment Workers announced that officials holding elective offices in these unions had resigned and had been appointed to newly created jobs. Whether these precautions are good enough remains to be seen. The officials of two unions—United Electrical Workers and American Communications Association—boldly signed the affidavits without hedging in any way. The National Labor Relations Board has taken the position that the delicate business of checking the honesty of the affidavits is the sole responsibility of the Department of Justice. In every case the NLRB has accepted them at face value and granted its services to the "complying" unions. So far the Justice Department has moved very cautiously. But it is moving. One of these days people like James Durkin of the Office Workers and Julius Emspak and James Matles of UE may find themselves under indictment. If found guilty, they will be liable, under Section 35A of the U.S. Criminal Code, to a \$10,000 fine, or ten years' imprisonment, or both. The remaining four communist unions—Fur Workers, West Coast Longshoremen, Marine Cooks, Public Workers—have made no effort to qualify before the Board by signing the affidavits.

America's spiritual faith

It is a serious mistake to pass over as purely conventional such statements as that of President Truman on October 30 in his "Religion in American Life" broadcast. The President laid great stress on religious faith as "the basic source of our strength as a nation." He did well to point out that other countries are looking to America, not only for material aid, but for spiritual leadership:

Other countries look today to the United States for leadership in the ways of peace, and it is our task to meet that challenge.

I am convinced that we are strong enough to meet the challenge.

We are strong enough because we have a profound religious faith. The basic source of our strength as a nation is spiritual. We believe in the dignity of man. We believe that he is created in the image of God, who is the Father of us all.

Great damage is done to the prestige of the United States and to its peacemaking efforts through the impression we so often give of being only a pleasure-loving, commercial and materialistic people. Visitors from Europe explain that most people there learn of us through such media as Hollywood and such publications as *Life* and *Time*. Probably the advertisements in these periodicals leave a more lasting image than the editorial contents. Europeans, and Asiatics, too, know little about our traditional social and political philosophy. The President has carried on the tradition of his predecessors in acting as the spokesman of this basically religious philosophy, rooted as it is in the most precious part of our European heritage. We need many more spokesmen to convince the world that we share with men everywhere the deep religious convictions which mean much more to them than our capitalistic productive system.

Did the Pope reach his audience?

Several months ago it was announced from Rome that the Holy Father would discontinue all audiences and retire to his summer residence, Castel Gandolfo, to lay up strength against the rigors of the Holy Year. His Holiness seems to have concluded, however, that the gravity of the world crisis made his retreat into cloistered silence inadvisable. Whatever his reasons, we are indebted to him for a succession of penetrating observations on world problems, many addressed to U.S. congressional visitors. His Oct. 27 remarks, for example, deserve a place in the record:

One is often reminded today, honorable members of the United States Senate, that the world is much smaller than it was a century, or even a generation, ago. Vast strides made by industry and the inventive genius of the human mind have thrown around this earthly globe bonds that draw together the remotest regions where men toil and make merry, love and suffer and strive for peace and prosperity. . . . It is an encouraging fact that this very suffering which is the common lot that sooner or later, in one form or another, falls to every man, and this very human craving for peace are also cementing, if not yet genuine friendship, at least a deepening sense of mutual interest, of sympathy and mutual need, which wise statesmanship will devote its enlightened and

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most effective efforts to strengthen, enoble and make permanent.

What makes his latest remarks not only noteworthy but exquisitely appropriate is the fact that among his four senatorial visitors were Allen J. Ellender (D., La.), bitter opponent of displaced persons legislation, and William E. Jenner (R., Ind.), the Senate's arch-isolationist. We hope Senators Ellender and Jenner take the Pope's remarks to heart.

"In this corner—Mr. Vishinsky"

Beginning on November 7, TV fans can sit in on the daily sessions of the UN General Assembly without moving out of their own living-rooms. They can witness every plenary session at Flushing Meadow, watch one or other of the six major committee meetings and even hob-nob with interviewed delegates in the lounges, both at Flushing and at Lake Success. The programs are to be telecast by CBS from 11 A.M. to 1 P.M. and from 3 P.M. to 4 P.M., Mondays through Fridays. The angel of this unmixed blessing is the Ford Motor Company which has not only assumed the total expense but will graciously refrain from spiking the programs with commercials. Television recordings of the programs will be made available free of charge to television stations in other countries. Both CBS and NBC have televised Assembly proceedings before, but never as a regular program and always on a share-the-cost basis whereby the UN paid half the bill. This interest big business is taking in the UN Assembly lends conviction to the current belief that the UN is on the uptrend in public opinion. The UN opinion-survey section as reported in the N. Y. *Times* on October 30 showed that its global press and radio coverage is now more extensive and more favorable than at any time since the world organization was set up in San Francisco four years ago. Everybody should be happy. The sponsor will receive acclaim for offering such a public service. The UN will have its spectators' gallery extended throughout the nation and even throughout the world. And the TV industry, which has shown great genius in developing its marvelous techniques, will have worthwhile programs to carry into receiving sets. So far, TV has been all dressed up without knowing where to go for informative and entertaining programs. The political skirmishes will be a welcome change from boxing and wrestling, though unavoidably at less convenient hours.

Atomic timetable

U.S. atomic authorities have admitted that the bomb we exploded experimentally at Alamogordo, N. M., July 16, 1945 was the only one we had. Three weeks later we "delivered" another to Hiroshima. It seems that once you have the formula, bombs can be built rather rapidly. Twice as long an interval has now elapsed since President Truman announced on Sept. 23 that an atomic explosion had occurred in Russia. Estimates differ on the length of time between the explosion and the President's announcement. They likewise differ on the number of bombs the Russians have now. Only one thing is certain.

The bomb-building race is at least six weeks old. What is being done to stop it? The record of the past six weeks is not too encouraging. A month after his staggering announcement, President Truman declared at the UN cornerstone laying that the U.S. would stand pat on the majority proposals of the UN Atomic Energy Commission unless and until a better plan were proposed. Soviet delegate Malik promptly called on the U.S. to submit new proposals. On Oct. 27 five of the six permanent members of the UN Commission who had been holding secret meetings in an attempt to break the deadlock reported their failure to do so, and blamed Russia for the *impasse*.

Needed: a new approach

Enterprising editors have induced a dozen or so atomic authorities and near-authorities to suggest a way out of the present stalemate over international A-bomb control. None, with the possible exception of Chester Barnard, member of the original Acheson-Lilienthal Committee, has offered anything constructive. Congressman Kennedy of Massachusetts raised a flurry during the dying days of Congress by charging that nothing is being done to provide civilian defense in the event of an atomic blitz. The Joint Congressional Atomic Committee will examine into the truth of this charge when Congress reconvenes. Meanwhile a member of the Committee, Senator Johnson of Colorado, made the startling statement on a television program Nov. 1 that U.S. bombs are now six times stronger than the Hiroshima model. He also admitted that the Senate-House Committee will take up in January the revelation that the Russians are experimenting with "death-dust," deadly atomic by-products which can be sprayed from high-flying planes. Our net reaction to all this is the fear that we Americans have already resumed our "business as usual" attitude toward the bomb. Those who share our dissatisfaction should read Mr. Barnard's article in the November *Scientific American*. He suggests that the U.S. at once re-examine its whole atomic policy, in search of a fundamentally new approach. That suggestion, it might be noted, appeared in this Review a month ago.

Britain refuses to be integrated

ECA Administrator Paul G. Hoffman's Oct. 31 address to the 16 recipients of Marshall Plan aid was firm and fully packed. He left no one in doubt as to what the Organization for European Economic Cooperation must do if it wants Congress to come through next year with the scheduled allotment of ERP assistance. The Marshall Plan nations must finally make a serious effort to integrate the European economy by sweeping away permanently all barriers to trade and payments and set up a mass market which can support economical mass production. Only thus can they hope to balance their dollar accounts with the United States. Failure to do so would "spell disaster for nations and poverty for peoples. That is why integration is not just an ideal. It is a practical necessity." We think that most Americans, who, as Mr. Hoffman remarked, "have instinctively felt that economic

integration is essential if there is to be an end to Europe's recurring economic crises," approved his proposals, while recognizing the difficulties involved. We believe, too, that the same Americans were shocked by Sir Stafford Cripps' prompt and blunt rejoinder that Great Britain was not going to get involved in the single European mass market Mr. Hoffman proposed. Nowhere in his address did Mr. Hoffman mention Great Britain by name. Neither did he exclude her. Britain is one of the nations which promised maximum mutual assistance toward removing barriers to trade and payments, a promise which Congress exacted as a pre-condition of ERP assistance. The questions that remain unanswered are: 1) did Mr. Hoffman intend his warnings and advice for Great Britain as well as for the other nations? 2) can his proposals succeed if Britain remains aloof from the proposed free trade area? 3) can Britain be said to be fulfilling its promise of maximum cooperation if it decides to maintain its economic isolation? We venture to predict that unless Congress gets a satisfactory answer to those questions it may cut even more than the Connally-predicted billion dollars from next year's ERP appropriation.

Bidault forms a government

At three A.M. on October 28, Georges Bidault, former Premier and Foreign Minister of France, laid before President Auriol a list of proposed cabinet members. For twenty-three days, since the fall of Premier Queuille on October 5, and the equally fruitless efforts of his two successors, MM. Moch and René Mayer (AM., 11/5, p. 115), France had been without a cabinet. The three disparate groups that compose France's shaky coalition—Radicals, Popular Republicans and Socialists—had seemed farther apart than ever. Cannily, M. Bidault had reversed the usual procedure and had unofficially tried out his list of appointments on the members of the National Assembly before submitting it to the President. When the Assembly had given its final approval, by a majority of 367-183, and M. Bidault was again installed in the office he had held once before, it was plainly the Third Force's last chance. Some grounds of hope remained. The Socialists, who had raised particular objection to René Mayer because of his labor policy, were more conciliatory to Bidault. It was even said they were willing to shelve for the time being the school issue that has so bitterly divided them from the Catholics. If, as some think possible, the French Communists divide over the issue of Tito vs. Stalin, an anti-communist coalition such as the Third Force might gain greater strength. The grimtest test, however, still faces M. Bidault. If the European Recovery Program is not to be wrecked in France, his Government must soon take vigorous measures against inflation brought on by devaluation, and must impose increased taxes. If it can clear this tremendous hurdle, it may yet be strong enough to advocate a desperately needed reform of the present electoral laws. An electoral reform to reduce the fragmentizing of French politics into many minority parties offers France the only hope of a stable government.

Democracy's progress in Germany

Both Western Germany (the Federal Republic) and Eastern (the Democratic Republic) hold out to the whole of Germany the promise of salvation. How is the promise working out in the two halves? In the East, Russian bait of an early peace treaty and withdrawal of occupation troops is being dangled no longer. There are new food shortages, despite the zone's claims that industrial and agricultural quotas are being more than met. Prices are being jacked up as a "necessary step" for the promised lifting of rations. Ex-Nazis, with obvious Russian approval, are demanding high places in government and industry. The newest promise from the USSR is that all German prisoners of war will be returned by January 1. (These are the same POW's Russia promised, in March, 1947, to return by the end of 1948). In Western Germany, the Bonn Government has got the aid of the three Western Powers in alleviating the economic plight of Western Berlin to such an extent, it is claimed, that the problem is already half solved. Some Western governmental offices have been moved to Berlin, thus assuring the city that it is not forgotten by the democracies. A bilateral treaty is ready for signing, by which Western Germany becomes a full-fledged member of the Marshall Plan, and takes her place at Paris in the Organization for European Economic Cooperation. Further, the Western Powers are moving toward a review of the dismantling problem and toward ending the state of war, if not yet toward a peace treaty. This widening of Germany's cooperation with the democracies is the surest way of consolidating her own democracy. If this happy progress continues, then not all the Russian wooing in the world will win the heart of Eastern Germany. Now, if ever, is the time for continuing wisdom in the policy of the Western Powers toward Germany.

The United States of Indonesia

More than two months ago Indonesia and the Netherlands opened their conference in the Hague to iron out their differences. On November 1, it reached a successful conclusion. A provisional constitution for Indonesia has been signed, to be ratified by the Dutch parliament. By late December, sovereignty over the archipelago would pass from the Dutch to the United States of Indonesia. Until a compromise recognizing Dutch sovereignty over New Guinea for a year was agreed to, ratification of the constitution by the Dutch parliament seemed unlikely. Both the Dutch and the Indonesians are adamant in their interpretations of self-determination. To the Dutch, who would like to retain their hold on the Island, self-determination means that any component part of Indonesia has the right to elect *not* to belong to the new Republic. The Indonesians, on the other hand, want to restrict this right. While a territory may determine for itself to which member state it wishes to belong, they refuse the right of secession from the union. During this year of grace the issue of New Guinea should be settled. While the question of the sovereignty of New Guinea is being discussed, the Indonesians are willing to recognize the *de facto* position of the Dutch on the Island. The very fact that a new con-

stitution has been signed which will make the United States of Indonesia a reality by the beginning of next year emphasizes the passing of an era. Imperialism synonymous with colonial exploitation is dead. In the preamble to her new constitution, Indonesia attributes her newly won sovereignty to the blessings of Almighty God and to his mercy. May that mercy continue to protect Indonesia's sovereignty from the threat to the north.

The Nation doesn't even try

The *Nation* has made another great "discovery." When Rev. George H. Dunne's *AMERICA* articles on Paul Blanshard were edited to fit into a 48-page pamphlet we found a certain amount of cutting necessary. The editors of our supposedly "liberal" contemporary jump to the conclusion that the passages were omitted because we didn't wish to reprint them. They are even fatuous enough to attribute the "selectivity" to Cardinal Spellman himself. We do have telephone service in Manhattan. If the *Nation* wanted to find out why the passages were omitted, we would have been glad to inform them. For the sake of our readers, who may, unlike the *Nation*, prefer information to defamation, we can say that the omissions were the work of the staff-member who edited the pamphlet to bring it down to our usual 48-page size, that he was extremely sorry to have to omit anything, that the importance of any passage to the main theme was his only rule, and that Cardinal Spellman hadn't the slightest idea that any passages were being omitted. If the editors of the *Nation* think the Cardinal personally goes over all manuscripts submitted for censorship they are really wet behind the ears. If they are merely out to annoy us, they occasionally succeed—at the price of their own editorial integrity.

The Commonweal's anniversary

The "25th Anniversary Issue" of the *Commonweal*, dated November 4, 1949, is an impressive 64-page presentation of seven articles and a symposium. Jacques Maritain has contributed the main feature, "The Ways of Faith." It is the first English translation of a lecture he gave earlier in the year before the *Centre Catholique des Intellectuels Français* in France. Dorothy Day, Rev. H. A. Reinhold, Michael Williams (former editor), George N. Shuster and Thomas Merton also adorn this jubilee number with contributions. Two representatives of management (Jules Abel and John Quincy Adams) and two of labor (David Dubinsky and Victor G. Reuther) engage in a timely discussion of "Pensions in Labor-Management Relations." As the anniversary issue contains no editorials, the editors of the *Commonweal* have not taken this occasion to re-affirm what they stand for. Instead, they have announced a series of "Commonweal Statements" to be published in coming issues. No one appreciates more than the editors of *AMERICA* the zeal, competence and perseverance required to carry on as the *Commonweal* has done for a quarter-century. We sincerely congratulate them on past achievements and beg God's blessing on them for the second lap of twenty-five years upon which they are embarking.

WASHINGTON FRONT

When the President announced that he had ordered the Secretary of Defense to "place in reserve" some \$615 million authorized by the Congress for the Air Force, he started something which may have far-reaching consequences. Because of its connection with the recent Navy-Army-Air Force controversy, his action acquired a dramatic quality it might not otherwise have had. This effect was heightened by the President's announcement in advance; he could simply have refrained from spending the money, and told Congress later.

As a matter of fact, it is not uncommon for a Government agency to return an unexpended balance at the end of the year. It is true, cynics in Government offices often say, that it is a sign of inefficiency for an administrator not to spend all that is given him, or even not to ask for a deficiency appropriation. The question, however, is rather this: is it a violation of law for an agency not to use up all the money appropriated for it by the Congress? It has commonly been held that an appropriation means that the agency *may* spend all of it, not that it *must*, if it finds its purposes can be achieved for less. The taxpayer would like it that way, too. This position may now be overturned.

It may be said that in this case the question is not one of money, but of a desire on the part of Congress for a specific policy: fifty-eight air groups, instead of the present forty-eight. But every appropriation involves that question. Money is not appropriated in lump sums, but item by item, for every agency, for specific policies. Now, if not every position is filled, not all material bought, if not every activity is undertaken which the Congress foresaw, then the Congress may, on this sensational precedent, finally declare that its will has been thwarted. The matter is wider than a mere row over the Air Force, obviously.

The showdown will come in January, when the Secretary of Defense is required to inform Congress of any reduction in expenditure he may have been able to make in his Department. This requirement was originally an economy move, but may now turn out to be the opposite. On the other hand, Mr. Johnson may simply tell Congress, tongue in cheek, that he was not bound to spend the money immediately, that he is still holding the \$615 million, but "in reserve." What will Congress do then?

It seems to have been generally overlooked, in the violent attacks against Secretary of the Navy Matthews for his "reprisals" against Admiral Denfeld, that some days *before* he spoke to Congress the Admiral had been informed that he was through. The announcement could have been made then, but that would have looked as if he had been gagged. The Admiral already knew, when he spoke, that he was on the way out, which is what really gave him the freedom to speak freely. Mr. Matthews was courageous and generous.

WILFRID PARSONS

UNDERSCORINGS

On October 27, Rev. John M. Hayes, parish priest of Bansha, County Tipperary, called Ireland's rural-life apostle, arrived in the U. S. to attend the National Catholic Rural Life Conference at Columbus, O., November 6 to 9. Father Hayes is the founder of the *Muintir na Tire* or "People of the Land" movement, and has revitalized rural life in 200 parishes in Ireland since 1937. The central idea of Father Hayes system is that the individual community should improve itself, instead of looking to the county or national government for progressive social action. Father Hayes' 200 community or parish guilds have learned in this spirit to operate their own homesteading projects, establish rural industries, settle their own disputes within the community and carry on many different kinds of social, educational and spiritual enterprises.

► The Catholic Council of the Canadian Press, formed last April in Montreal, holds its first general assembly there on November 12. The Executive Committee has drafted a proposed constitution which calls for election every three years of a president, two vice-presidents (one English and one French), ten lay and religious counselors and a secretary-treasurer. Dr. Louis Philippe Roy is president of the Council. The vice-presidents are Robert Keyserlingk of the *Ensign*, Montreal, and Camille L'Heureux, of *Le Droit*, Ottawa.

► According to official notification received from Rome on October 28, Rev. Leonard Feeney, after due judicial process, has been formally dismissed from the Society of Jesus for disobedience to his religious superiors.

► When on October 26 President Truman signed the minimum wage law, another major objective was reached by the Bishops' Program of Social Reconstruction. The law fixes a minimum wage of 75¢ an hour for persons engaged in interstate commerce. Thirty years ago, when it was adopted by the American Hierarchy, the Bishops' Program sought this same minimum wage and was considered by some critics as too radical in its demands. Today the 75¢ looks modest enough. Even at that, the law covers far too few workers.

► The Georgetown University Holy Year Pilgrimage, to leave the U. S. in June at the close of the academic year, was announced on October 14. Very Rev. Hunter Guthrie, S.J., president, will lead the pilgrimage, which offers optional travel by ship or plane, with a choice of several itineraries after leaving Rome.

► On October 24 President Truman signed a new duty-exemption bill which will allow U. S. residents returning from abroad to bring home duty-free a maximum of \$200 in goods acquired on short trips and a maximum of \$500 in goods on trips of more than twelve days. This \$100 boost in the duty-free exemptions takes effect in time to benefit the thousands of Americans expecting to travel abroad for the Holy Year.

D.F.

Another 1929?

Twenty years ago, on the morning of October 24, 1929, as the New York Stock Exchange opened for business, big blocks of 20,000 to 25,000 shares were offered for sale. By eleven o'clock all the 1,100 odd brokers were frantically taking orders at their telephones, and all the orders were to sell.

At one o'clock, as confusion and bewilderment degenerated into panic, the heads of six leading investment-banking firms gathered in conference at the office of J. P. Morgan. When word spread that each of the participants had pledged \$40 million to stabilize the market, some semblance of confidence returned. Yet, despite the dramatic gesture of the lords of finance, 12.8 million shares of stock were sold that day and billions of paper profits went up in smoke. It was the blackest day ever experienced in the history of the Stock Exchange: "Black Thursday."

The anniversary of Black Thursday came and went two weeks ago with a minimum of attention from the nation's press. A notable exception was the *New York Times*, which engaged Sylvia Porter, one of the most widely read financial writers in the business, to do a full-scale article for its October 23 issue of the *N. Y. Times Magazine*.

After recalling the dread days when, in a six-week interval, stock values plummeted forty-seven per cent, Miss Porter asks whether there is any similarity between 1929 and whatever it is—depression, recession, or disinflation—which the economy has been sweating out these past eight or nine months. Her answer jibes with the answer generally given, namely, that there is no similarity. Her reasons for so believing, however, differ so much from the run-of-the-mill explanations that they deserve recording here.

Not that Miss Porter denies the substantial differences between 1929 and 1949 which other commentators have emphasized. She knows all about farm-price supports, unemployment benefits, backlog of savings, absence of speculative fever, guarantee of bank deposits, large Government expenditures for rearmament and the Marshall Plan. All these factors, and others that might be mentioned, indicate that a repetition of 1929 is most unlikely.

Nevertheless, Miss Porter believes, "the most important difference" between the outlook for today and that of 1929 lies elsewhere:

For that difference . . . rests in our own psychology in 1949 as compared with 1929. Or perhaps I should say it lies in the economic and political philosophy we, in America, have developed since and as a result of that holocaust.

In this changed psychology or economic philosophy Miss Porter discerns four elements. In the first place, millions are persuaded that the Government can and must play a "major role" in maintaining high levels of production and employment. She observes that many types of government intervention which would have been denounced as bolshevism thirty years ago are now accepted

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as normal practice. We still quarrel about labels, but only a dwindling minority any longer questions such New Deal innovations as minimum wages, insurance of bank deposits, farm-price supports and social security. We wrote our new philosophy of government into the Employment Act of 1946.

Second, a changed concept of employer-employee relationships has come to prevail. With labor strongly organized, it is hard to imagine a repetition of the 1932-33 débâcle when wage rates tumbled twenty-two per cent and helped to deepen the depression. Furthermore, owing to unemployment benefits, public assistance and old-age pensions, buying power will never fall as it did after 1929. It is significant that, despite the drop in jobs and production since last January, consumer demand has remained strong.

The third element in our changed psychology is the shift in attitude toward America's position in the world. Economic and political isolationism are dead. We are lowering our tariff walls, boosting our exports and, in general, showing a concern for the well-being of other economies. There will be ups and downs in foreign trade, but no breakdown such as happened in the early 'thirties.

Finally, nobody has been excessively happy about our postwar boom. We do not believe, as many did in 1929, that we are approaching a new era of permanent prosperity. Maybe "two chickens in every pot and two cars in every garage" is our destiny, but we are going to walk, not run, toward it. The healthy disillusionment which followed the pricking of the bubble in 1929 is still with us.

In taking her stand on factors which go beyond statistical charts, Miss Porter is on sound and respectable ground. It is possible, however, that she does not give sufficient weight to certain problems which, if not satisfactorily resolved, might upset the economic applecart. We have not yet succeeded in working out an acceptable relationship between government and business. The current strikes in steel and coal emphasize that breakdowns in labor-management relations can easily jeopardize prosperity.

No one can safely predict the future of foreign trade in a world which, though not yet recovered from the last war, is threatened by a new one. To deal with these potential obstacles to a better life the reader will note the need of sound rules of political science and a determination to live by moral principles. The nature of the task before us is clear. The Popes have not been alone in pointing it out to the world for fifty years. Yet we learn very slowly.

Federal scholarships

U. S. Commissioner of Education Earl McGrath on October 27 came out for \$300 million yearly in Federal scholarships for college students. The argument in favor of such scholarships is extremely simple. A great many talented high-school graduates cannot afford to attend college. American society is therefore suffering from the loss of this undeveloped human "potential." The solution offered is a vast program of Federal scholarships.

At first sight the suggestion to help "poor but deserving" students through college is bound to win a sympathetic hearing, as it should. Educators, faced with the growing financial problem of supporting American colleges and universities, are naturally inclined to applaud the proposal. From the broader point of view of public policy, however, the general concept of Federal scholarships should be submitted to careful scrutiny.

To begin with, we must remember that American taxpayers are already supporting a national system of entirely free education at the elementary and high-school levels. Over and beyond that system, practically all our States have State colleges and universities supported largely from public funds. In these institutions tuition costs to students are only nominal. In addition, quite a few cities, such as New York, Detroit, Cincinnati and Toledo—to name only a few—support municipal colleges and universities from public funds. In all these institutions all the students are, in effect, enjoying at least partial public scholarships.

A proponent of Federal scholarships will answer that the proposed scholarships are intended to cover not merely the costs of tuition but of board and room as well. Here we are beset by even worse difficulties. Why should 300,000 students, chosen on the basis of a combination of economic need and talent, receive fellowships of \$1,000 a year, and students whose need and/or talents are slightly less receive nothing at all? The only just way of handling such scholarships would be to proportion the subsidies to the needs and talents of candidates, giving some \$1,000, others \$500, and so on.

Such a system might possibly be harder to administer. We did not approach the problem of equalizing high-school opportunities in that way. We made them free to all. Except for the large number of parents who find the public-school system morally unsatisfactory, the goal of equality was actually attained. The financial burdens were roughly proportioned to people's "ability-to-pay" through the tax system supporting these free schools.

With a Federal deficit running to \$5 billions, it seems out of the question, however, to make all college education "free and equal" on the same terms as elementary and high-school education is today. If we can afford any Federal scholarships at all, we ought therefore to limit them strictly to those candidates whose education is directly orientated to the public welfare, and whose services the community at present badly needs, such as teachers and doctors.

Ambitious students can still earn at least part of their way. And we must not overlook the fact that at least in

the cities many opportunities are open to workers to attend college in the evening and on Saturday morning.

Finally, we must face the fact that America can absorb only so many college graduates. Professor Seymour E. Harris has estimated that at present-day enrolments we can expect to have at least 10 million people with college degrees by the 1960's. Any considerable expansion of this number would mean only a sharp increase in the number of people trained for positions already filled. They would be frustrated and highly articulate critics of the society which went out of its way and into debt to educate them into futility.

If we are going to deal honestly with the idea of Federal scholarships, we shall have to face these and other drawbacks to a proposal which at first commands itself as genuinely democratic.

All Saints' in Czechoslovakia

On November 1, the Feast of All Saints, Czechoslovakia's Catholics had new cause to invoke the protection of the multitude of saints, great beyond numbering, standing before God's throne. On that day two laws, designed to cripple and ultimately destroy the Church, went into effect.

The first, abrogating all previous historical arrangements, gives the Government exclusive control over church property, personnel, finance and administration. In return, the Government has undertaken to put the clergy on government salary and meet the expenses of church repair, ecclesiastical organization and seminary operation. Supervision of seminary training will doubtless be in line with the general directive of Minister of Education, Zdenek Nejedly, who has declared: "Every subject must follow the theory of Marx-Leninism and it must be the main subject taught in the schools." An oath of allegiance to the political regime must be taken by each cleric.

The second law creates an Office of Church Affairs to supervise the workings of the legislation to control churches. Heading the new agency is the Minister of Justice, Alexei Cepicka, who is proving to his Kremlin masters the purity of his communism by the ferocity of his attacks on religion.

The unanimous adoption of the two bills by the docile Parliament in Prague on October 14 presented a torturing problem of conscience for the Catholic bishops. Eighty per cent of the clergy had volunteered their signatures on a manifesto declaring their preference for jail as faithful priests rather than security with the status of civil servants. On the other hand, the implacable Cepicka had warned that any attempt to implement the Vatican excommunication against Communists would be punished as treason. More than three hundred priests were known to be under arrest. Cepicka, meanwhile, ostentatiously prepared plans for a new concentration camp for the recalcitrant clergy. Opponents of the church law "would be broken as enemies of the State."

After dark hours of bitter soul-searching, the bishops instructed the clergy to take the assigned oath of loyalty "to the Czechoslovak Republic and its people's democratic

regime." To that oath the priests will add an oral or written reservation: "unless it is in contradiction to the laws of God and the Church and the rights of man." Explaining their concession to the naked threat of wholesale arrest, the bishops sadly remarked to their priests: "It is necessary to defend you against possible consequences and save you for the spiritual care of the faithful." Refusing reimbursement for themselves for confiscated property, the bishops are allowing the lower clergy to accept state salaries after each priest assures his ecclesiastical superior that thereby he does not "assume any obligation that would violate my conscience as a priest or the laws of the Church."

The concession is admittedly a desperate effort to keep the organized Church alive under the growing persecution. Will the effort succeed? The Vatican Radio in a Czech-language broadcast counseled Catholics of that unhappy land: "The faith may be preserved in Catholic families for a long time, even without priests."

Let's give away our hoarded food

All across our land granaries are bulging, storehouses are bursting. Mountains of wheat (190.6 million bushels), oceans of corn (75 million bushels), pyramids of dried eggs (64 million lbs.) and of dried milk (204 million lbs.) glut all available storage space and force the Commodity Credit Corporation to finance the building of new warehouses. On October 31, President Truman signed the stop-gap farm bill (AM. 10/22, p. 57), providing high price support of farm commodities, though on a sliding scale. One result of this legislation will be to send further tons of food into the storehouses.

At the same time, millions of people all over the world are starving or suffering from chronic malnutrition. This is particularly true of the Far East, where the result of deficient diets is most heartbreakingly apparent in the infant-mortality rate.

How can our plenty supply their want?

Very easily, says Mr. Henry Morgenthau Jr., ex-Secretary of the Treasury. We can afford, and from both political and humanitarian reasons are impelled, to give our surplus food to the needy of the world.

We can afford to. All the surplus foods now stored have been bought and paid for by the Federal Government. They cannot be sold here at home save in very limited amounts and at prices too high to find a market. They cannot be sold abroad because the needy nations are the very ones lacking the dollars with which to buy. Meanwhile, the storage of these foods is costing the U.S. Government, that is, American taxpayers, \$237,000 a day. It would therefore be cheaper to give the food away than to continue to hoard it.

This is not a question of pouring out fresh money for the relief of the world. It is a question of using money already spent in such a way that misery is alleviated and the forces of democracy strengthened. "An outright gift of this food, clearly labeled as American,

to the hungry peoples of the Far and Middle East," Mr. Morgenthau says, "will do more to stem the tide of communism than will thousands of words of oratory on the advantages of democracy."

Under the Agricultural Act of 1949, the Secretary of Agriculture can take but limited steps along this line. He can give away only those commodities which are in "danger of loss through deterioration and spoilage," and only to "private welfare organizations." This power should be broadened, and soon. Otherwise new bumper crops will soon be waiting for storage space and the scandal of our hoarding food we cannot use while millions are hungry will grow to fantastic proportions.

The drama of South Africa

Mountains and veld in South Africa, said Alan Paton, author of the novel, *Cry, the Beloved Country* (AM. 3/13/49, p. 661), when he spoke in New York October 30, "are nothing more than the backdrop against which is being played a great human drama." In that drama "all Africa is involved, and all humanity and the world. For no country is now an island, of itself entire."

South Africa's peculiar tragedy does not lie simply in the conflict of white settler and black native. The nineteenth century bred differences between the white men themselves, between the original Dutch farmer settlers and the later influx of English officials, missionaries, traders and fortune-seekers. The "century-long incompatibility" of the two groups, one commercial and industrial, the other agrarian, split the country and flamed into war. Out of war's aftermath a rampant white African nationalism emerged. The powerful Dutch Reformed Church still fans the nationalist flame.

Today, says Paton, the white settler "is a divided creature, torn between his fears for survival on the one hand, and on the other by those ideas of justice and love which are at the very heart of his religion."

Is there any escape from this vicious circle of fears and repressions? Against two backdrops, one of the mountains, the other of Johannesburg city, Maxwell Anderson's new musical, *Lost in the Stars*, symbolizes the South African drama and offers at least one faint ray of hope. At its close, the white landlord embraces the Zulu preacher across the abyss of fear and hate.

Much more than embraces, however, are needed. The roots of the conflict lie in the clashing economic interests of the white farmers, miners and businessmen and those of the native laborers. Conflict is rooted, too, in the complex of fears and nationalist passions. Upon the shoulders of the liberal white element in South Africa rests the burden of seeking a just solution in the face of social antagonism and even personal danger. They look to Americans, says Paton, for reassurance.

We in the United States have built many a bridge across gaps that divided groups and races in this country. American Catholics, out of their long experience, can greatly strengthen South African Catholics in the struggle against racial and religious prejudice if we make friendly contacts with our brethren in that country.

Czech Protestants and communism

Bohdan Chudoba

Do Catholic countries breed Communists (AM. 10/15)? Not Catholic countries, but the Protestant leadership in some of them, says Bohdan Chudoba, former Member of the Czechoslovak Parliament and active leader in Pax Romana, now teaching at Iona College, New Rochelle, N. Y. Here he gives us a look at the record, showing the "treason of the clerics" in his native land.

IN TODAY'S BATTLE between two radically different philosophies of life in all the Russian satellite countries—the Communist concept and the Christian ideal—the Catholic Church seems to stand quite alone. A possible exception is the Orthodox Church of Rumania, whose bishops and priests still in many places resist the dictates of the Bucharest Government. Of the position of the Protestants in Poland, we have heard almost nothing. In Hungary, the leaders of the Calvinist church have declared themselves in agreement with the Marxist type of education in the state schools. In the spring of this year they even took part in the Soviet-inspired so-called "Peace Congress" in Paris. Most remarkable of all, perhaps, is the case of the Protestants in Czechoslovakia, whose present attitude highlights what could be called the tragedy of spiritual desertion.

The history of the Protestants in Czechoslovakia falls into two geographical divisions. In Slovakia, the Calvinist and the Lutheran doctrines took root in several regions as early as the sixteenth century. From that time until today, these two Protestant denominations worked in comparative freedom among the Slovak people. In Bohemia and Moravia, two of the provinces of the recent Czechoslovak Republic, the history of the Protestant churches was much more complicated and of more recent origin. Only in 1782, when the Emperor Joseph II, under the influence of German "enlightened" ideas, began to persecute the Czech Catholics, destroying their monasteries and libraries and forbidding pilgrimages, was Protestantism definitely introduced in Bohemia and Moravia. About 80,000 citizens—out of a total of six million inhabitants of the country at that time—declared themselves Protestants, most of them adopting the Calvinist creed. In the decades preceding the First World War, owing to propaganda which blamed the Catholic Church for the general policy of the Austro-Hungarian Government, this number increased more than would have been normal. It was then that Thomas Masaryk left the Catholic Church and joined the Calvinists.

After the close of World War I, in December, 1918, the Czech Lutherans and Calvinists decided to unite in one church. This they did, under the name of the Union of Czech Brethren. Also after World War I, in 1921, a number of Czech Catholic clergy, incited by the Government to form a nationalized church, left the Catholic Church and founded a religious sect of their own—called the "Czechoslovak Church," although it had no followers among the Slovaks.

In consequence of all this, in Czechoslovakia today, with twelve million inhabitants, there are about 2,030,000 Protestants. About 1.1 million of these adhere to the

Czechoslovak Church; 330,000 to the Union of Czech Brethren; 400,000 to the Slovak Lutheran Church; 150,000 to the Slovak Calvinist Church; and 50,000 to minor denominations.

In the years of the Czechoslovak Republic, the Slovak Protestant churches and the minor denominations preserved their independent ideological development. They educated their future ministers in their special doctrines, mostly by sending them to schools of related orientation in Western Europe or in America. The Union of Czech Brethren, however, and the Czechoslovak Church joined forces in building up a common faculty of Protestant theology, affiliated to Charles University in Prague. It is among the professors and students of this institution that we can most easily trace the spiritual development which has led the Czech Protestants into their present tragedy.

STAGES IN CZECH PROTESTANT TRAGEDY

The road to the present deplorable situation of the Czechoslovak Protestant group is marked by three stages. The first of these stages, covering the years from World War I to the beginning of the economic crisis of 1929, can appropriately be called the modernist stage. Its roots are to be found not only in the teachings of the professors of the newly appointed faculty of Charles University, but also in the general spiritual atmosphere of the postwar years. After 1924, when the first graduates taught by this faculty were ordained and had assumed posts as young vicars in various parishes, a conflict of ideas could be noted between them and their pastors, members of the pre-war generation. The pastors knew they were Protestants; they professed a creed different from that of the Catholics. Among many of them a sincere piety was evident, a firm belief in Christ as God and Saviour. The moral life of their congregations was of a rather high level.

By contrast, the younger generation of ministers, the new graduates of Charles, were not conscious of any creed. Dogma meant little to them. In their opinion, their own church was modern and the Catholic Church was old-fashioned and therefore superfluous. A vague idea of progress and religious liberty—in the last instance, liberty from any belief—were the usual topics of their sermons. In the Union of Czech Brethren, although its clergy were also interested in Charles University, the influence of the younger ministers was not at first predominant. In the much larger Czechoslovak Church, however, the general assemblies of its clergy were regularly devoted to striking out paragraphs of their catechism, leaving only the most general and undogmatic phrases of their original creed.

The second stage in the development of the new Czech Protestantism arrived with the growth of unemployment after 1929. In Central Europe, the consequent economic insecurity was accompanied by a general feeling of spiritual insecurity. This was the time, also, when the influence of two professors of the faculty of Protestant theology in Prague, F. Linhart and F. L. Hromádka, began to be felt among the Czech Protestants.

Hromádka, a very able preacher and stylist, became especially popular. His teaching can be summed up in the catchword frequently used in his sermons and conferences: "We need a new mission." In this phrase was manifested for the first time the spiritual thirst which, undoubtedly, many Protestants of the younger generation were beginning to feel—a thirst for higher values than those found in religious doctrines which stressed mere social and charitable activities. There was also a feeling, however subconscious, of impending catastrophe, then already apparent in the deterioration of economic life.

The new spirit also found expression in a book by the famous playwright, Karel Čapek, entitled *Talks with Masaryk*. In this volume stress was laid on thoughts—the immortality of the human soul, for instance—which had never appeared in the President's own books. Professor Hromádka, too, was quite open in expressing this quest for spiritual values. He did not hesitate to speak in Protestant congregations on such subjects as the mystical writings of St. Theresa or the significance of the Catholic veneration of the Virgin. For a time the development looked almost like a Czech Oxford Movement. But "the obligation to be progressive" was stronger than the inner spiritual thirst. After years of vacillation, the quick ascendancy of Adolf Hitler brought all these trends to an abrupt end.

Then came conquest and war. During the period of Nazi domination, a number of prominent Protestants died, victims of Nazi persecution, or spent years in concentration camps. Hromádka and several others fled to Britain and the United States. After almost six years of feverish national waiting, the third stage arrived.

Protestant religious activity in Czechoslovakia was re-established only in the summer of 1945, when communist influence, supported by the presence of the Red Army, was already sweeping across the country. At this time, the younger generation of Protestant ministers, educated in a school which eliminated the basic beliefs of Christianity, naturally got the upper hand. Almost everywhere the communist cause received strong support from them. In not a few places the local or district secretariats of the Communist Party even took up headquarters in the residences of these Protestant pastors. As a result, on a map showing the returns from the general elections in Czechoslovakia in May, 1946, the districts giving the Communists an absolute majority were, almost to a decimal point, the districts where the Protestants were predominant. Even the Slovak Protestants followed this pro-communist trend. Of the two non-Catholic non-communist parties in Slovakia, one was led by a Protestant and the other by a free-thinker. Protestant votes, however, with few exceptions, went to the Communists.

THE "NEW MISSION": COMMUNISM

Did the election results indicate a change of orientation on the part of Czechoslovak Protestants? It did not. It meant a continuation of the earlier development. A book of essays on the theme *Between East and West*, published by Professor Hromádka after his return from the United States, begins with his old call for a "new mission." This time, however, he had discovered his answer: to work with the Communists toward social goals. After all, Czech Protestants had been in quest of a mission from the very beginning. They could have found one before 1945. They could have found even a truer one in 1945. The only principle on which their own education had been molded, however, remained predominant in their minds: they could not be "unprogressive." So they made their choice at last.

Even then, there was still one chance. By the fall of 1947, when it had become apparent to even an obtuse observer that the Communists in Czechoslovakia were bent on absolute seizure of power, political opposition grew among the Protestants against those who preached collaboration with Moscow. After the *coup d'état* of February, 1948—not a real *coup d'état*, in fact, because

the socialist members of the Government gave over their posts to the Communists quite willingly—the question arose: what will the Protestant leaders do when faced with a real, police-dominated communist state?

Their course, it developed, was similar to that of Jan Masaryk, the son of Thomas

Masaryk and Foreign Minister of the Republic. Jan Masaryk committed suicide by jumping out of the third-floor window of the Czernin Palace in Prague, not because there was no other way out for him or because he could do nothing useful, but because, choosing the way of opposition, he would have had to acknowledge his mistakes, especially his pro-communist international policy of several years. Similarly, had men like Hromádka or Linhart stopped their pro-communist preaching after February, 1948, they would have had to deny ideas which they had cherished for nearly thirty years. And that, undoubtedly, would have required a lot of courage.

Symptomatic of Protestant policy, in any case, was the fact that the bishops and ministers of the Czechoslovak Church, led by their Patriarch Kovář and by the general manager of their press, Vysohlíd, intensified their pro-communist efforts immediately after February, 1948. In May of that year, the general synod of that church declared it the moral duty of every believer to support the communist revolution and to fight against American "imperialists." One of the bishops of the church, Tabach, who was in charge of the district of North East Bohemia and who dared to oppose this decision, was forbidden by the Patriarch ever again to preach or to speak in public.

Among members of the Union of Czech Brethren the surrender took more time. Public speeches and articles



by Professors Hromádka, Linhart and Kozák in favor of the Gottwald regime and of Soviet international policy were, at least for several months, countered by sermons from the older generation of pastors. Even these, however, did not oppose their church's decision to sign the subservient proclamation in favor of the communist conception of the state, published in the summer of 1948 and signed by the representatives of all churches—with the exception of the Catholic. In view of this subservience the Government, and especially Minister of Schools Nejedly, have naturally done all in their power to support the "progressive" wing in the church. Professors Hromádka and Linhart, in the course of the past twenty months, have repeatedly been sent abroad, to Great Britain and to Holland—where Hromádka addressed the World Council of Churches in Amsterdam—to assure the Protestants of Western Europe that everything is all right in Czechoslovakia. They have done so willingly.

A major crisis arose in the Union of Czech Brethren only when things came to a head between the Government and the Catholic Archbishop of Prague, Josef Beran. The quiet firmness of the Catholic prelate, his years in the concentration camp at Dachau, his absolute devotion to the service of God which had always kept him aloof from political partisanship, were not without influence on those Protestant pastors who still had faith in their hearts. The Senior of the Union and chairman of its general synod, Josef Krenek, died of apoplexy on June 15 of this year, at the moment when he was required to sign a declaration against the Catholic Archbishop of Prague.

The death of Josef Krenek has perhaps cleared the way for some important events which may not be long in coming. A change may already be in store for the office of the "Association of Christian Socialists," a society of Protestants founded by Professor Linhart and sponsored by the Government. Not long ago this society published a manifesto stating that only the materialist philosophy can explain the teaching of Jesus, which, so far, has not been properly understood. It is now not improbable that, to please Comrade Karpov, the Soviet Minister of Cult, the Czechoslovak Government will produce a new species of Protestantism, whose adherents will not be organized in churches but in associations.

For the Slovak Lutherans and Calvinists, the road ahead may be more difficult. As early as 1945 their schools were confiscated, at the same time that the Catholic schools were taken over in Slovakia. From that year onwards, Lutheran and Calvinist bishops seemed to have lost their tongues. They have said nothing, since their Protestantism does not allow them to sponsor the cause of the Catholics, and public opinion in Slovakia, now overwhelmingly anti-communist, does not allow them to work with the Government.

All this, of course, is only the story of the Protestant leaders. The story of the rank-and-file believers is a different one. The difference may be illustrated by reports of reliable people who have recently left Czechoslovakia. The first of such reports quotes from a confidential letter sent by a central office of the Communist Party to mem-

bers of the local national committees (the official name of the local soviets, established in February, 1948). In this letter communist representatives are warned to dissuade people from leaving the Protestant churches and joining the Catholic Church. In Czechoslovakia, membership in any religious denomination or any change in such membership has to be recorded in the official registrar's books, which had always been the property of the churches but which have now been put under supervision of the local soviets. The fact that communist supervisors must be ordered to dissuade people from leaving the Protestant churches in order to join the Catholic Church indicates how strong that trend must be.

The second report, confirmed by photographs published a short time ago in an American magazine, concerns the decision of M. Novák, bishop of the Czechoslovak Church in charge of the district of Prague, to ordain women as ministers. This decision, which was immediately put into practice, sheds light on the growing number of unemployed in Czechoslovakia. So great a menace to the state are the masses of unemployed young men and women that large police forces are engaged in arresting them—under all sorts of foolish pretexts or without any pretext whatsoever—and putting them into concentration camps, where they are gradually starved to death. Among newly arrived DP's in Germany nowadays one finds a growing number of Czech Communists who have left their country because they had lost their jobs and were in danger of being arrested as "useless to the economy of the nation." If, under such circumstances, the Czechoslovak Church cannot find enough young men willing to be ordained (only two years of study are required, and the students receive a regular salary throughout this period), what must be the opinion of young men about this church, which has, at last, found its "mission"?

The third report, perhaps the most significant one, concerns a police unit which came to the district of Rakovník in Western Bohemia to arrest a Catholic village priest, and the inhabitants of that village who tried to defend the priest. The story is not a heroic one. The policemen merely took their revolvers out of their pockets and the crowd dispersed at once, leaving the priest to be arrested without difficulty. Even their attempt to defend him has, however, a meaning—for in the district of Rakovník there were almost no Catholics. Nearly all its inhabitants had left the Catholic Church after the First World War to join the Czechoslovak Church, or, in some cases, the Union of Czech Brethren. Formerly, the attitude of the population towards the Catholic clergy of that district was most hostile.

If those people conceived the idea of defending a Catholic priest, it means something. It means, perhaps, the end of that era in which the positivist philosophy, through the medium of the intellectuals, had so impressed itself upon the minds of Czech Protestants that they had lost and denied the basic concepts of human life. They are now trying to find them again—in spite of the treason of their clerics, who have not had the courage to confess their mistakes.

Bridge to sobriety

Edward Duff

SCIENTISTS NOW AGREE that alcoholism is a "disease" is the judgment opening the chapter on alcoholism in *Medicine on the March*, a recent book reporting the latest research findings in medical care. Harry Graham's drinking was also diagnosed as a "disease" in the radio program "Someone You Know," sponsored by the Protestant Radio Commission on October 8. Dr. Selden D. Bacon, Secretary of the National Committee for Education on Alcoholism, flatly lumps alcoholism with mumps and mental illness.

Edward J. McGoldrick Jr., Director of the Bureau of Alcoholic Therapy of New York City's Department of Welfare, disagrees. There is nothing sick about an alcoholic, according to Mr. McGoldrick, that straight thinking won't remedy. As proof he submits the success of Bridge House, where his technique of "information, not reformation" is employed.

Sick or not, the alcoholic constitutes an enormous public-health problem and a task in social welfare still not faced. Since the war, to be sure, eight States have passed legislation setting up some kind of facilities for coping with alcoholism. A few municipalities—such as Chicago, Seattle and Minneapolis—have also established rehabilitation centers to reduce the financial drain caused by alcoholism on their welfare funds. As yet, however, the responsibility of the community to help the alcoholic help himself has not been appreciably acknowledged.

The job will be gigantic. While no direct count of the number of excessive drinkers is possible, well over three million of our drinking population of 60 million are judged in need of help. Of this number five-sixths are men. Over six per cent of American males find liquor too much for them. Three-quarters of a million is the generally estimated number of our problem drinkers, the people who can't control their drinking nor, in consequence, their lives—the people who drink when they don't want to. While yielding to other nations the dubious honor of leadership in the per-capita consumption of alcoholic beverages, we Americans head the list in the number of chronic alcoholics. Ten per cent of the GI's given psychoneurotic discharges from the service were alcoholics. Yet, the year after VE Day, Americans spent \$9.5 billion for liquor.

There is no radar equipment to plot the sum of misery represented by the large number of American alcoholics. The alcoholic seldom suffers alone. Inevitably his drinking involves a spiritual and emotional hurt to his children, his wife, his parents. The social cost of alcoholism includes the all-too-familiar story of broken homes and neglected families. Further, a billion dollars a year is a minimal estimate of the economic losses suffered through alcoholism in the form of job-absenteeism. Add

The sum of human misery and economic loss occasioned by problem drinkers in the U.S. has yet to be estimated. What can be done about the problem? Of interest among efforts at rehabilitation is the work at Bridge House, New York City, here described by Father Duff after a visit to that center.

to these the costs involved in maintenance of jails, hospitals, welfare agencies, and losses experienced by unsuccessful bill collectors. The National Safety Council estimates \$120 million a year as the expense of preventable accidents resulting from alcoholism. The city of San Francisco spent over a half-million dollars last year in collecting 40,000 drunks and "drying them out" in jail. That sum of money, incidentally, is more than was spent nationally for research and education on the problem of alcoholism, though alcoholics almost match the number of tuberculosis, cancer and infantile-paralysis patients in the country.

Even when he has regained temporary sobriety after a drinking episode, where can the alcoholic turn for help in keeping his resolve to stay sober? He can join the fraternity of ex-drunks, Alcoholics Anonymous, the organization whose program starts with an acknowledgment of personal helplessness and ends with a mandate to succor other alcoholics. He can, if he lives in New York City, apply for Bridge House, whose founder, director and program formulator is Edward J. McGoldrick Jr., the man who denies that alcoholism is a "disease."

The alcoholic approaching Bridge House, a three-story frame residence opposite Bronx Park, may be a dentist, a cab-driver, a lawyer, a salesman or a day laborer. I met all types the day I visited there. He is feeling pretty shaky and not too hopeful that much can be salvaged of his life. Someone, perhaps a "graduate," has told him that Ed McGoldrick can do the trick. He is willing to try. He probably has tried everything else.

In Mr. McGoldrick the alcoholic will be meeting a spare, sympathetic, successful-looking young lawyer in his forties. Six years ago Mayor LaGuardia called Ed McGoldrick down to City Hall to offer him an appointment of considerable prestige and income. The potential appointee made the Mayor a counter-offer. He would be willing, without salary if necessary, to head up a municipal center of alcoholic therapy. A start was made quietly on the third floor of the Municipal Lodging House with men any psychiatrist would promptly describe as, at least, "unpromising."

Promising or not, the men were told that they and they alone were responsible for their drinking, that they were the victims of a habit, self-inflicted, resulting from a wrong way of thinking. They were told, further, that they could manage their moods and direct their lives by a process of constructive thinking. They were given the mental tools and the necessary encouragement and told to smother their memories of the past and their instincts of self-pity. The program proved itself. The move to the Bronx in December, 1944, provided more

suitable surroundings for further proof that warrants further expansion.

There is no psychiatrist, no medical man on the staff of Bridge House. McGoldrick and his four assistants, all five recovered alcoholics, list themselves as lay therapists. Their personal experience with drink, they feel, gives them an especial advantage in dealing with the alcoholic. The ex-drunk knows he has encountered someone who understands his plight. He sees, furthermore, irrefutable evidence that compulsive drinking can be checked by constructive thinking. Teacher and pupil are on common ground.

Take Pete, a hulking construction worker who rang the doorbell at Bridge House the day I was there. It was in a bar, of all places, that he had been told about McGoldrick as the man who could help him. Years as an itinerant laborer on the big dams being built in the Far West, a broken marriage and an abandoned family were the prelude to six years of uncontrolled drinking. For the past year and a half Pete had worked only as much as was necessary to keep himself in liquor. He was disgusted with himself. Alcohol had not merely wrecked him physically; it was ruining, he realized, the man his memory told him he once was and could still be. There was a manifest honesty about Pete. McGoldrick decided he was good material for Bridge House.

Pete was accepted, told to take a shower and join the other fifteen "residents" for the two weeks' rehabilitation program. Before he went upstairs to the attractive social rooms and the spotlessly clean dormitory, it was explained to him that he would be expected to keep in touch with Bridge House every week during the coming year, since regular contact is an essential part of the program. He was warned he was not to discuss his alcoholic history with any but the staff. McGoldrick is definitely opposed to the exhibitionism that finds an outlet in recounting the humorous and tragic features of a drink-filled life. "My past drinking has no power over me other than my present feeling about that past gives it." That is one of the thought-capsules Pete will be expected to assimilate. "If you take your attention from anything, it will die. If it dies, it has no power to affect you." That is the encouraging explanation offered to the patients at Bridge House.

Pete will be breakfasting with new friends at 7 A.M. before joining in the assigned chores of maintenance about the House. He may, after he has made his bed and done his share of mopping, help another "resident," a professional painter, to put attractive, soft-toned color on the interior walls. He has time for letter-writing or reading until dinner, a high-caloric meal at noon that will give him physical stability. After dinner he will hear a lecture on one of the 17 points in the Mental Diet, a series of McGoldrick-contrived assertions on the psychology of alcoholism and sobriety. He will be hearing, in effect, a popular philosophy on habit formation—how choices shape character, how character, in turn, conditions future choices. The McGoldrick message is: "You are what your thinking has made you." Intelligently directed will power, then, is the fulcrum moving the alco-

holic out of his frustration at Bridge House. For frustration, the inability to achieve the kind of happiness a man has fixed his heart on, McGoldrick concedes, is the cause of excessive drinking.

Will power is an ancient, and frequently unsuccessful, recommendation to alcoholics. Coupled with reliance on divine grace, it is the premise of the "pledge" signed in Catholic rectories. McGoldrick has supplied a program of mental hygiene, making it clear that will power is something larger than "won't power," that emotional tenseness is a disastrous atmosphere for the proper functioning of the will. He insists that the will, in any case, acts in the presence of a situation analyzed by the mind, that the mind's appraisal is colored by previous personal history. If a man's thinking is not sound, if it is too much influenced, for example, by exaggerated imaginings of dangers or delights, he becomes a plaything of moods. His life is as directionless as a cork on the sea. "Straighten out your phantasms" was the ancient ascetical advice given the monks in the desert to help them in their moral efforts. "You are drunk before you drink," McGoldrick warns in his lecture. Your conviction that all you have to do is watch the first drink is a sign of reckless thinking and irresponsible behavior, he adds. Careless thinking has led to that careless attitude. *It's the first thought, not the first drink, the recovered alcoholic has to watch.*

Significantly, Ed McGoldrick describes himself as a "recovered," not as an "arrested," alcoholic. Why, then, does he forbid the former alcoholic to attempt even social drinking? Not because there is any constitutional disposition to liquor that some have to fear, an allergy to alcohol that will bring down the victim anew with the "disease." His previous drinking history has left an emotional scar on the alcoholic, McGoldrick contends, a disturbing memory that affects future behavior. Someone who was once badly burned watches a tenement house fire with an attitude quite different from that of the ordinary bystander.

Will power, no matter how intelligently directed, demands motivation. What is the motivation suggested by the Mental Diet? "Peace of mind, in an active, industrious, constructive life" is the ultimate goal proposed. "Living up to yourself" is the ideal presented in a phrase that recalls the traditional morality of the Natural Law. Religion is unobtrusive, as by law it probably must be, at Bridge House. McGoldrick confided to the men in one of his more evangelical moments: "Excessive drinking is an effort at self-devaluation, an impossibility because you didn't make yourself." The visitor sometimes gets the impression that with all the emphasis on "responsible living" there could be more clarity about whom, or what, the ex-alcoholic is responsible to. Each man's religious background undoubtedly fills out that space left blank for the name of the ultimate anchor of life, the final motiva-



tion for "responsible living," the support of "peace of mind."

Pete has his printed card with the propositions of the Mental Diet to meditate on. He has the afternoon for walks and, later, for efforts to seek employment. He has ample opportunity to consult McGoldrick and his four assistants on the principles of constructive thinking or his personal confusions. He will get honest, hard-headed advice, neither patronizing nor sentimental. In the evenings he will have the opportunity to fraternize with the "graduates"—the men who have left Bridge House and who drop back each week for a year to renew their realization of correct mental attitudes by systematically studying mimeographed developments of the Mental Diet.

Pete probably doesn't know that in New York City two research projects are under way to determine why it is that Pete is an alcoholic and his brother who drinks even harder can hold his liquor. With a grant from the Licensed Beverages Industries, Dr. Oskar Diethelm at Cor-

nell University Medical College is working on the theory that alcoholism is caused by unresolved emotional problems besetting the individual. Dr. James J. Smith at N. Y. U.-Bellevue Hospital is conducting his survey in the expectation of finding a physiological rather than a psychological basis for uncontrolled drinking. Neither "endocrine imbalance" nor "metabolic block," or even "psychiatric predisposition," impresses Pete as explaining why he is an alcoholic. He became a drunk, he knows, because he lost his grip on life. He has no intention of seeking an easy excuse in causes outside himself, explanations that relieve him of responsibility for his plight. Ed McGoldrick, he is sure, can get him thinking straight about himself. With a new focus and a fresh understanding of how thinking influences decisions—even decisions to drink or not drink—he is confident he can stay dry. Bridge House's record of rehabilitating 66 per cent of those who sincerely take its program gives Pete good warrant for that confidence.

Person-to-person ERP still needed

Harold C. Gardiner

THE U.S. TOURIST WAVE is receding from the shores of Europe. The half-million or so American trippers who visited England and the Continent this summer are home or on their way back. Needless to say, they have been a boon to the economy of many a country in the Old World. The green snowstorm of American dollars loosed during the summer by U.S. tourists looked like anything but unseasonable weather to the Europeans. Yes, their sight-seeing did Europe (and themselves, too, we hope) a lot of good.

Now that the travelers are home, however, it looks as if the mutual benefits of tourism will be somewhat undone—because the returned tourists are beginning to talk. And their talk runs to this theme: "You know, things in Europe are not so bad after all. You should have seen the restaurants: were they stocked to the gunwales with all the foods on their bills of fare—and what bills of fare! There certainly does not seem to be any shortage of stuff—you should see the shop windows. Why, in Paris my wife picked up a coat . . ." And so on.

This reaction on the part of visiting Americans was, of course, partly to be expected. These people had gone abroad with headlines in their memories about the success of the European Recovery Program. They recalled, if only vaguely, press statements in August, on the occasion of the official report on the first year's progress of ERP. These ran to the effect that "great scarcities in Europe have come to an end"; "progress already attained has enabled the European masses to feel solid ground under their feet."

Like the house with the "Queen Anne front and the Mary Ann back," the European show-windows and restaurants admired by recent American tourists blinded many of them—and us—to the tragic distress behind the front. As the Christmas season nears, we are here reminded that personal Christian charity is still imperative to save lives and souls.

These journalistic impressions and countless others like them, repeated over the months, had left their mark. The tourist was conditioned toward optimism. If he was, in addition, of somewhat statistical bent, he could probably recall that, according to official ERP reports, the industrial production of European member-countries rose in the first quarter of 1949 to a remarkable 15 per cent above pre-war levels.

No, our tourist's optimism was not unfounded. The impressions he had and the statistics he might quote were all true. It is a fact that ERP, after all proper reservations are made, has done a magnificent work. It has given European countries new hope. A Belgian official, for example, stated on Sept. 3 that ERP had reduced European unemployment by from six to twelve million. It has given more than hope; it has delivered the goods, particularly in industrial production. Agricultural output is on the way up, but it still has a long way to go.

So our tourist is not really pulling the long bow when, having gone prepared to see a Europe improving under ERP, having witnessed with his own eyes the lush restaurants and stores, he now returns to say that ERP has done perhaps the greatest job of international restoration in the world's history.

But friend tourist is doing the ordinary European citizen a great disservice if he gives the impression that ERP is giving all the help that Europeans need. First of all, the tourist rarely saw much of the countries he visited beyond the ordinary tourist centers and routes.

He saw very little of the ordinary people, and hence he did not realize that few of these can enjoy any of the plenty the metropolitan restaurants and shops displayed. Moreover, the tourist did not reflect that the great gains made possible by ERP in every country filter down but slowly into benefits for the country's ordinary citizen. It takes time for industrial improvement and increasing employment to put money into people's pockets. Even when the money is put there, there may still be little food to be bought. Even the official report quoted above, which deservedly gives such credit to ERP, is constrained to say that one European problem is still unsolved: how to increase the trade and markets on which Western Europe depends for its food.

HOW THE OTHER HALF LIVES

How fared the European little man whom the U.S. tourist did not see? Has ERP assistance reached his table, his children? If not, is there any help that can reach him and keep him afloat until such time as his country's improving economy percolates down to him?

Country by country, the European little man looks dismally pinched and peaked.

In Italy, though rationing of bread and *pasta* has recently been lifted, all other foods are still under ration control, and it is reported that even the staple of Italian diet, spaghetti, is frequently too expensive for a workingman's family. More than three and a half million people are on direct relief, and an additional million and a half receive supplementary meals to keep them alive. Workers generally are said to be living on a "dangerously sub-standard diet."

Greece's problem has been doubled by the civil war. Some 400,000 refugees, driven from their villages by the guerrillas, will, when they ultimately return to their homes, find ruins and devastated acres. Even the parts of the country which were untouched by the civil war will yield this year only 70 per cent of a normal harvest. This will mean a near-starvation diet for some eight million Greeks.

The average daily U.S. food consumption contains 3,400 calories. The citizen of Austria gets 1,400 calories. The UN Food and Agriculture Organization estimates the 2,500 calories a day are the minimum for a normally healthy life. And how can the Austrian improve his diet, when the day's wage of a skilled worker (30 shillings or \$3) will buy just one pound of lard? And how will this Austrian, weakened by a sub-standard diet, keep warm this winter, when he must work three weeks to buy a suit an American could purchase on a week's salary?

Western Germany has attained about double the industrial output reached in the latter part of 1947, but the German citizen is no better off than his Austrian counterpart. Although the official diet has a caloric content of 2,600, 60 per cent of the people cannot buy sufficient food to reach that level, and have to stagger along on a diet that gives them a mere 1,500 calories. Meat, which is available only twenty days a month, is rationed at a rate of from one-twentieth of a pound a day for

children to one-eighth of a pound for heavy workers. That suit of clothes which the U.S. worker could buy with a week's salary will cost the German worker the equivalent of from six to eight weeks' work. The CARE Thrift Package, which you can buy and ship abroad for \$5.50, could not be duplicated in Frankfort, for example, for less than \$17.

What of France, whose metropolitan restaurants and stores were probably the ones which most impressed our U.S. tourist? Does the average Frenchman eat at those restaurants or buy at those stores? He does not. He can afford only the bare essentials, and to provide those essentials for his family (taking an average of four) he will have to put in 160 hours of work. The average American worker will purchase the same necessities on his earnings for 40 hours. Four-fifths of the Frenchman's total earnings will go for daily bread. He has little left for rent or for consumer goods. A winter coat for the worker will eat up two-thirds of his month's salary, and so will a pair of shoes. The average typist would spend a week's salary to buy two pairs of nylon stockings in France today.

And England—how does it fare under its famed "austerity" program? Still very austere. The present meat ration is the highest since 1940, yet it provides a mere pound a week, plus about three slices of bacon. This is about one-third of the U.S. average. Besides meat, the average weekly ration in Britain includes a quart of milk, two tablespoons of lard, four tablespoons of margarine, two ounces of cheese, a cup of sugar, three tablespoons of butter and a quarter-pound of candy. A London typist would spend three-quarters of

a week's pay for a serviceable pair of shoes. A coat would take at least two week's salary, and a pair of nylons a full day's pay. And men have it no easier—a skilled worker will labor fifteen hours to buy a shirt,

sixty hours to pay for a suit.

This is the picture of how the ordinary European lives. He is the European the U.S. tourist did not see. He is the European who has not yet felt to any marked degree the positive assistance ERP has actually rendered to his country. He has experienced that aid negatively, so to speak. Without it he would now be immeasurably worse off. But his diet is still dangerously near the starvation limit; his clothes are worn out and almost irreplaceable. His children are far from sturdy, and therefore a prey to all the deficiency diseases. In Greece, the tuberculosis rate among children has more than doubled since the war; in France the TB rate is 88 per 100,000 (it is 36.4 in the U.S.). And so it goes, most pitifully—30 million European children suffering the effects of a malnutrition that began ten years ago and still continues. Make no mistaken judgment from the rosy word-picture that may be painted by a tourist friend who has returned.

Hundreds of thousands of U.S. Catholics will be going

to Europe for the Holy Year. Europe is preparing for them, and they will in all likelihood see the same well-stocked stores, the same well-manned restaurants. It would be a shame if, returning from a pilgrimage that will have done them much good of soul, they thoughtlessly and without real knowledge of the facts spread further the rumor that "all's well with the Europeans," and so become the occasion of incalculable harm to European bodies.

Relief service abroad is still direly needed. Such organizations as NCWC-Bishops' War Relief Service and CARE are even now providing what has been called "a person-to-person Marshall Plan." Without the country-to-country Marshall Plan, Europe would today still be floundering in an economic morass. But until that Marshall Plan and the recovery it has stimulated reach down to the individual European's dinner table, the Plan's person-to-person counterpart still has its magnificent job to do—the job of practical, personal, Christian charity.

The GI's Town Hall in occupied Japan

Gerard K. Halfpenny

THE PLAN OF AMERICA's Associates to stimulate the organization of inner circles among AMERICA readers encourages groups of thinking laymen to meet frequently for discussion of articles appearing in its weekly issues. This is a splendid way of maintaining the Catholic viewpoint and keeping pace with the march of world events.

The idea of having groups meet as often as once a week to discuss world affairs has been in effect for some time now in the Army, too. A typical meeting begins with a twenty-minute presentation by the discussion leader of the background and facts of the selected topic. He obtains his basic information from TIPS (Troop Information Program Service), a guide prepared and produced in Tokyo by the Troop Information and Education Section of the Far East Command, for the use of Troop Information personnel in presenting the so-called "Troop Information Hours." Other sources of pertinent information are furnished through *Armed Forces Talks*, a bulletin published in Washington, D. C. by the Armed Forces Information and Education Division of the Department of the Army, and through research in the available news periodicals.

The most difficult part of the leader's task is in starting off the discussion. There are, of course, many members of the group who have ideas on the subject under fire and are willing to express them. The leader's main job, however, is to try to stimulate disinterested parties to contribute something to the discussion. Throughout the hour the discussion leader himself strives to keep his own opinions unexpressed. If someone evokes an idea contrary to what the majority considers "American," he tries to

induce other members of the group to answer the radical.

The topic varies each week. Some of the recent discussions have covered such a wide variety of subjects as "The American Way of Life," "Getting the Most Out of the Army Dollar," "Germany," "The Near East," "Americans Abroad" and "The Berlin Airlift—Mission Accomplished."

During the "Americans Abroad" discussion hour, the need was stressed for staying out of black markets and avoiding similar subversive activities abroad. On a most recent topic, "The American Way of Life," the hour was spent evaluating the merits of our jury system, discussing the need for taxes to maintain a government, and the advantages and disadvantages of our system of checks and balances in government.

One of the purposes of our talk on "Getting the Most out of the Army Dollar" was to eliminate waste within the Service by making the average soldier realize that he is a taxpayer and a citizen and owes it to others to see that the taxpayer's dollars are not wasted.

Our topics are not only timely, they are sometimes ahead of the times. "The Berlin Airlift" discussion hour brought out information that was followed nearly word for the word in the *March of Time* movie shown on that subject. By the time we had seen the film it was all old stuff to those here in the Pacific. In an article on health in Japan, a recent issue of *Time* was months late with its story. The subject had been chewed and digested by us in our reading circles long before.



In my own unit we have found that abstract subjects get the most spirited discussion. One of the recent hours, on "Qualities of a Serviceman," would have given joy to your soul. Have you ever heard a large group of men seriously discuss the meaning of "decency"? "Decency" was but one of various qualities hashed over, but it offered more possibilities for discussion than I would have thought possible for a group of average servicemen. Later that same evening, over some beers, I overheard five fellows talking about the same subject.

This type of program, definitely a change for the better in the Army, is gaining momentum. Every week there are new faces added to the group. One overhears servicemen in public—on buses or over beers—discussing such things as "esprit de corps," or whether it is better to have a jury or three judges sit at a trial. The success of the program varies in different units, depending on the type of discussion leaders and the support given by the various commanders.

Discussion of important topics, in the Army or among civilians, is definitely a change for the better, and I am glad to see the practice encouraged in the States by influential publications like AMERICA.

(Gerard K. Halfpenny is a Sergeant with the American Occupation forces in Japan.)

A vista of diminished truth

Harold F. Ryan

EVELYNN WAUGH'S RECENT ANALYSIS of American Catholicism in *Life* (9/19/49) recalls the fact that his earlier analysis of American life in general has but rarely received the credit it deserves for penetration and suggestiveness. Perhaps, however, it is not fair to say that *The Loved One* was a criticism of American life. Perhaps it was rather a probing to the roots of the disease of any rootless form of modern life. At any rate, literary criticism in the United States left plenty of room for more measured judgments of the significance of *The Loved One*. And so, I proffer some reflections, a sort of *Loved One Revisited*.

Literary criticism should deal with the permanent value of a piece of writing: the genre it represents, the theme, the dominant ideas and their development, the purpose of the author in so far as this is implicit in the work and, finally, the extent to which it is (in Arnold's worn but wearable phrase) "a criticism of life." Few of these elements were adequately considered in the hasty judgments that originally greeted the appearance of the book.

Although *The Loved One* was introduced to the reading public as satire, the failure to recognize its serious intent can be attributed to a fundamental difficulty that confronts satire in a divided and disintegrating society, that is, the lack of common values. The general American reader has been conditioned by the witty magazines which are the organs of a ridicule of manners that is usually devoid of absolute moral principles, save perhaps an unconscious humanity tarnished by wisecracks. Such satire finds easy targets in the abnormalities of American commercialism, the cults of beauty, longevity, material security and the capsule culture so evident in the contemporary scene. But the authors of this type of satire are themselves involved in the basic derangement whose symptoms they detect but whose causes they neither suspect nor investigate. At worst, their writing is the leer and sneer of sophistication at the antics of fatuity; at its best, it is the attempt of a sensate society to lift itself by its own bootstraps.

Now Waugh's satire bears a suspicious similarity to the type just described, and the resemblance is too perfect to be entirely coincidental. The *apparent theme* is a smooth story easily intelligible to smart reviewers who think in terms of the manners of the day. They welcome the work as a series of droll caricatures from the faultless pen of a sardonic wit. They call it "a macabre frolic filled with ingenious devices." It is nothing more than a clever panorama of the current jibes of the intellectuals. Even when it is pointed out to them, readers brought up on satire of manners will be reluctant to admit that

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the *real theme* is based on a sound apprehension of the nature of man and of fundamental human values.

Thus *The Loved One* was accepted as either a good joke or an insult. The irritation of Los Angeles reviewers and readers who thought that local institutions were being ridiculed, and business and the tourist trade imperiled, was not essentially different from the complacency of non-Southern-California readers who interpreted the book as well-merited criticism by an author who despised Hollywood. Residents of San Francisco, Detroit, Des Moines, Buffalo, and even Boston seemed to be as complacent as David listening to Nathan's parable, as they turned the pages and chuckled at the aberrations of Hollywood and its ambient Angelino culture. "That's what they are like (down) (out) there," varying the preposition to suit their pharisaical coign of vantage, north of the Tehachapi or east of the San Bernardino range.

The non-movie, non-British, non-Whispering-Glades Angelinos found it a good laugh at the Hollywood-Beverly Hills-Brentwood gilt-and-ginny fringe of city society. A typical reaction was that of a wrathful columnist in a Los Angeles daily. Raging at Waugh's lack of charity and hands-across-the-sea gratitude for the limousine furnished him during his stay, he invoked Swift's definition of satire: ". . . a sort of glass wherein beholders do generally discover everybody's face but their own." Journalists have to write (and read) in a hurry, which explains why this gentleman of the press failed to realize what a deadly boomerang he was handling.

Readers both in and out of Los Angeles need to realize that a valid understanding of Waugh's satire is impossible without the realization that there are two Hollywoods, one a place, the other a state of mind. The geographical Hollywood's claim to fame and infamy comes from its giving a name and sometimes a local habitation to the discontents, disintegrations and insanities resulting from this century's forsaking of the fountain of spiritual reality. The whole world is lonely for the love of God. Modern man has built up a medium that distracts and keeps him ignorant of this fundamental hunger. The scores of searchlights that finger the Hollywood sky on a Saturday night, heralding a new market or a new movie (*panem et circenses*), are ironic symbols of the delusory quest that dims the real stars in the night of this life.

And so reader after reader, missing the profundity of Waugh's satire and the import of his grimace, glances in the mirror and sees many things but not the frightening pageant of an age in which iniquity abounds and the charity of man has grown cold.

King Alfred, in Chesterton's *The Ballad of the White Horse*, utters the following prophetic description of the paganism of our age:

By God and man dishonoured,
By death and life made vain,*
Know ye the old barbarian,
The barbarian come again.

Yea, this shall be the sign of them,
The sign of the dying fire,
And Man made like a half-wit,
That knows not of his sire.

(*italics added)

Fundamentally these lines of poetry are a summary of Chesterton's analysis of the grim vista of diminished truth which his own observation, reading and intuition presented to him. "Truth is diminishing among the children of men." This somber announcement of the Eleventh Psalm is applicable to the real theme of *The Loved One*. Back of the witty façade of movies and morticians is the portrayal of the decline and fall of human values, the antics of these handfuls of dust, the parable of a traditionless age which has reduced its citizens to sub-personalities like Aimée, Joyboy and Slump; which has forgotten that a man is worth many sparrows. Surely Aimée Thanatogenos is a pathetic exemplar of the "half-wit that knows not of his sire." The glory that was Greece has been sadly diminished in this cosmetician who is ignorant of the cosmos, this monument to the efforts of those who have labored so effectively and are laboring so ceaselessly at what C. S. Lewis calls "the abolition of man."

Certainly Waugh's knowledge of the tradition of Western world literature justifies us in assuming that while writing this brief book he was conscious of the long literary history of the twin themes so neatly summarized in the Greek name of his heroine. It is not at all unlikely that he has read Father Martin D'Arcy's *The Mind and Heart of Love*. And can one blame him for being fascinated when he found the principal themes of the greatest literature of mankind metamorphosed into a trade name?

Has Hollywood (alias twentieth-century sensate culture) diminished the values of love and death? Take the basic meaning of the phrase "the loved one," exorcise the commercial, material and animal accretions and repeat it as it would be spoken and understood by St. John, St. Paul, Dante, Teresa, John of the Cross, Augustine, Claudel. Even the erring and tragic portrayals of love exemplified in the great books of European literature—Dido and Aeneas, Tristram and Isolde, Launcelot and Guinevere, Antony and Cleopatra, Romeo and Juliet—possess a grandeur and dignity worthy of the high theme. Turning from them to Aimée, Joyboy and Barlow, we realize that Waugh has succeeded in presenting grotesque

symbols of the age's diminution of the most important of all things—death, life and love.

With gruesome artistry and a hidden seriousness of purpose, Waugh plucks the mask from the face of the diminished truth that walks our streets. His method is that of juxtaposition rather than explanation. He leaves it to us to notice it is a childless book. He lets us draw our own conclusions concerning the logic of an age that treats animals like men and men like animals. He compares Aimée to Iphigenia without elaborating the contrast. He leaves it for us to see the implications in the fact that a woman who is inconsolable because of the loss of her beloved Sealyham lives at 207 Via Dolorosa. It is for us to realize that treating religious truth as an element equal to the contributions of the florist, embalmer and cosmetician to a painless funeral for "the waiting ones" (for whom no disconcerting bell tolls) is not essentially different from the view of religious truth currently popular and odious in "People's Courts" along the Danube.

If we penetrate the force of his parable we cannot help but realize that (to borrow a thought from Thomas Merton) the beast of the Apocalypse may be resting comfortably on our own doorstep or purring quietly in the corner theatre while we are watching for his more glamorous and obvious revelations in China or behind the Iron Curtain. A careful reading of this novel will show that the difference between the crematoria of "Whispering Glades" and those of Buchenwald is one of etiquette rather than of philosophy.

Surely no one would accuse an expert stylist like Waugh of using words inaccurately or lightly. And a consideration of the real theme of this book indicates that he meant what he said when he called it a *tragedy*. (A tragedy, by the way, in which he implicates his own nation.) There is a definite sense in which this book is a mirror of human ruin, a squandering of something precious, a spectacle that is calculated to inspire pity and terror.

The impression may have been growing on the reader that we are claiming a significance for *The Loved One* that far overbalances its 164 pages. How can it possibly mean all that? This question may legitimately be countered by asking on what grounds it can be said to mean less. To be sure, the book does not state these conclusions in so many words; however, its resonance against the truths of Christianity and the reflection of these truths in European literature is not out of harmony with our assertions. It is the opinion of the present writer that Waugh's "Anglo-American Tragedy," seen in its complete perspective, is frighteningly close to the heart of the matter.

Waugh would undoubtedly be the first to acknowledge that it is not a major effort. But it has one of the prime qualities of genuine literature: it stands up under analysis. It is a pattern and a promise more than an achievement. It is not a milestone, but it may very well be a signpost.

The answer lies in the future literary history of Evelyn Waugh.

Two pictures of communism

LEAP TO FREEDOM

By Oksana Kasenkina. Lippincott. 295p. \$3

A little more than a year ago Madame Kasenkina's courageous bid for freedom and the right to remain in this country won universal admiration and sympathy. It was a daring act for a middle-aged science mistress who spoke no English to defy the Soviet consular authorities in New York (and the NKVD agents planted in their midst) by refusing to return to Russia as ordered. When Soviet agents found her hiding place and terrorized her into returning to the consulate with them, Madame Kasenkina's doom seemed sure. Then came her dramatic leap to freedom from a third-story window, many days of uncertainty as she fought to recover from the effects of her plunge and, at last, the good news that she would get well and had been assured by President Truman of this country's hospitality.

Leap to Freedom is much more than a behind-the-scenes account of the provocations which influenced Madame Kasenkina's decision to risk her life for liberty. It is a sensitive and moving personal history, portraying the full sweep of the Russian Revolution and the pitiless drive to create a communist

society. I have read many books on this theme but none, I believe, has so successfully illustrated the shattering effect of Leninism and Stalinism on the ordinary, decent Russian people—the non-political, hard-working small people who are, as one day Stalin or his successor must learn, the keystone of an enduring society.

The pathos of Madame Kasenkina's story is that it is typical. In the Soviet Union it is not exceptional to lose your child from malnutrition, to have your husband carried away in the night by the secret police and never learn his fate, to be badly housed, shabbily dressed and miserably fed. That so many have endured such a fate and survived with sufficient strength and morale to help win World War II is a monument, not to communism but to the sturdiness and devotion of the Russian people. They deserve better. Few find the opportunity for escape that was given to Madame Kasenkina when she was sent here to teach the children of Russian diplomatic personnel.

The second part of *Leap to Freedom* reveals the sickening habits of the official Russian colony here. Its members, high or low, were engaged in constant and reciprocal espionage, betrayal, fawning and fear. Each tried to outdo the other in praising the virtues of bolshevism and its Vozhd. But sing-song daily condemnation of our way of

BOOKS

life and ritual glorification of the communist fatherland never hindered these workers' friends from gluttony, drunken orgies and hoarding American luxuries.

No wonder Madame Kasenkina found the strength to sever her ties with these hypocritical time-servers and their masters in Moscow. Read her sincere and moving book if you value personal courage and believe in human dignity. It is a fascinating story be a brave woman. LEONARD J. SCHWEITZER

SOVIET GOLD

By Vladimir Petrov. Farrar, Straus. 426p. \$4

I hope this book will be as widely read as was Kravchenko's *I Chose Freedom*. Vladimir Petrov here gives a most revealing account of the political terror permeating life in the Soviet Union. In 1935 Petrov was a student in Leningrad when the political police arrested him, upon the denunciation of a girl whose advances he had not accepted. After a long investigation, during which he was kept in solitary confinement, he

Secrets of the Interior Life

By
LUIS M. MARTINEZ, D.D. (Archbishop of Mexico)

Translated by
H. J. BEUTLER, C.M., S.T.L.

THIS work is addressed to all who aim at spiritual growth and perfection: it is not intended specifically for religious. In reducing the spiritual life to few and simple principles, it focuses attention on the elimination of inordinate attachments and then develops the reasons for confidence in God's love despite our unworthiness, even our grave faults. The author then considers in some detail the possibility of joy amid sorrows and spiritual aridity.

The "Secrets": how to find God and how to communicate with Him, all in the obscurity of faith. Throughout the development of these thoughts the author shows particular consideration for earnest souls that experience periods of spiritual dryness, when prayer has lost its attractive savor. Here the principles are not novel, but the treatment is refreshing. \$3.00

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was sentenced to an exile of five years. He spent this time in the Siberian Far East, in the famous goldfields of Kolyma.

Today the author is a member of the faculty of Yale University. I think this fact, together with his admission to this country after a most careful investigation, is a guarantee of the veracity of his story. Many things which he reports would sound incredible if similar happenings had not been corroborated from other sources.

Petrov's book shows the systematic character of the terror organized by the Soviet regime. People are jailed and punished not because they are guilty, but in order to spread fear and to

create the impression that there is no escape from the power of the regime. The individual is not regarded as a human being but as an object for the experiments and whims of those in command. To be convicted as a counter-revolutionary is much worse than to be a common criminal. Rapists, thieves and murderers are put in positions in which they control the lives of political prisoners.

Petrov, though, does not picture all officials of the regime in dark colors. He tells of some surprisingly human actions, as, for instance, those of the director of a prison in Leningrad. He testifies that life was comparatively agreeable for many of those who were

forced to live in the isolated Kolyma region, as long as Berzin was in command. But the system overwhelms all clement behavior, and therefore the decency of individuals does not help. Even the highest official is threatened not only by dismissal but by the most severe punishment. Berzin, for years an almighty commander of the gold-mine region, is purged; a police investigator who avoided the worst methods, himself becomes a prisoner. The Soviet system is for everybody based on uncertainty: nobody can trust a colleague or a friend. This aspect of the regime is much more frightening than the brutalities and cruelties which Petrov has so incessantly to report.

The book is very well written, though manifestly Petrov had the assistance of some one who knows the taste of the American public. The contradictions and manifold aspects of Soviet life and of the strange society of the exiled in Soviet prisons and camps are well presented. Some readers will be surprised by Petrov's description of Russian attitudes towards the Soviet regime. Many victims of the political terror are not willing to give up their basic faith in the excellence of Stalin's policies. They blame subordinates, saboteurs, secret enemies in the administration and the police forces for Soviet shortcomings and viciousness. Most depressing are the pages in which are described the use of so-called "scientific" methods to obtain confessions during trials.

Petrov's book is not pleasant reading, but it is extremely useful, even though it does not present any sensational revelations about the general policies of the Soviet regime. It is helpful for an understanding of the methods by which a ruthless minority imposes its will upon a helpless and divided majority. The book could well have been entitled "Journey Through the Man-Made Hell of Our Time."

WALDEMAR GURIAN

The rise of Israel

PROMISE AND FULFILMENT

By Arthur Koestler. Macmillan. 335p. \$4

The story of Palestine's last thirty-two years is so fraught with emotion that it is extremely difficult to remain completely objective in its telling. In all justice to Mr. Koestler, I believe that he has tried to give an unbiased account of the rebirth of Israel. Mr. Koestler is here above all a reporter. It is only when he expounds his notions of historic justice, in his attempt to justify the new state, that he betrays his pro-Zionist leanings.

For Mr. Koestler historic justice is a vague and undefined thing. Its criteria seem to depend on one's philosophy.

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To him all the possible interpretations of historical facts are equally valid: the Darwinist, the Marxist, the legalistic, the romantic. Hence, while "from the point of view of national sovereignty and self-determination Israel is a historic injustice," Mr. Koestler is still able to find grounds for the defense of the Zionist movement. In doing so he confuses objectivity with fence-straddling.

The specific angle from which the first part of the book is written stresses the part played in the foundation of Israel by irrational force and emotional bias. The irrational force is the absurd Balfour Declaration in which "one nation solemnly promised to a second nation the country of a third." On the emotional plane, Israel is the result of a two-thousand-year mystic attachment, complicated by the wanderings and sufferings of a people without a home. The Balfour Declaration, even granting its absurdity (as Mr. Koestler does), legalized this mystic attachment. For Mr. Koestler that is all the defense that Israel needs. "The Jews were the relatively humane and decent executors of the amoral workings of history."

According to Mr. Koestler, this combination of irrational force and emotional bias was the cause of the terror and violence of which both Arab and Jew were the innocent victims. In his sincere effort to remain objective, the author blames no one. The men responsible for the Balfour Declaration were romantic sentimentalists. To Britain's Colonial Administration, charged with implementing the document, they were living in "cloud-cuckoo" land. Hence, throughout the book, Great Britain's foreign policy in regard to Palestine evolves not as something diabolic but simply as a ridiculous policy responsible for an absurd situation. The inconsistency of trying to preserve a balance of power in Palestine after the commitments of the Balfour Declaration provoked an explosion. When the smoke had cleared away, Israel was a state. For Mr. Koestler the explanation of Israel is as simple as that.

In discussing the future of Israel, Mr. Koestler finds much that is disquieting. He is a stern critic, and Part Three, entitled "Perspective," will find many an unsympathetic reader among Zionists. Ben Gurion is characterized as a paternal despot. Israel still carries with it the heritage of the Eastern European ghettos which reveals itself in the suspicion, intolerance and self-righteousness of the country's internal politics. Mr. Koestler believes that an anachronistic orthodox Jewry has a hold on the state far out of proportion to its numerical strength. He predicts that in a few years Israel will be faced with a color problem. He severely criticizes education in the new state.

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It is provincial and chauvinistic. "In ten to fifteen years the people will get fed up with all this stuff. The sooner it happens, the better." He believes that the Jewish characteristics have been the result of the pressure of environment and that in time they will disappear, leaving a completely un-Jewish state.

None of the groups concerned in the Palestine affair will be able to read *Promise and Fulfilment* with complete sympathy. Mr. Koestler has tried to remain aloof. For that reason he has given us a stimulating book and a new approach to one of the most dramatic events of modern history.

VINCENT S. KEARNEY

Apostle in the Sahara

DESERT CALLING

By Anne Fremantle. Holt. 364p. \$4

In her subtitle, Anne Fremantle writes: "The Story of Charles de Foucauld: Sinner—Saint—Explorer—Priest." The author has gone into considerable detail about her subject's education, family background, outstanding vices as a young French officer, service in Africa. She treats, too, his early exploration of Morocco and his work for the French Geographical Society, which published some of his findings.

How de Foucauld renounced the world, in 1888, at the age of 30, to become a Trappist, seems a miracle. During the ten years of work, study and meditation with the Trappists, he was still feeling his way, trying to decide where he could best serve the Lord. Primarily he was set on imitating the life of Jesus, striving constantly to "see Jesus in every human being and act accordingly." At every turn, his restless spirit led him from the contemplative life to the active. Finally, leaving the Trappists, he settled in Algeria, in the desert among the Touaregs, whom he hoped to convert. He never converted any Moslems and, in 1916, was murdered by those he had loved and served.

Since de Foucauld's death an amazing phenomenon has taken place. Although during his lifetime nothing ever turned out for him as he wished or expected, and although nothing remained of his work in the desert, he has taken his place with Lyautey and Laperrière as those responsible for the opening of French North Africa. In addition, since the second World War, De Foucauld has become the "great patron of resurgent France."

Desert Calling is more than a biography. It is an epic to the memory of a man who is at present a candidate for beatification. De Foucauld gave, in his lifetime, a new interpretation to missionary work. Never feeling that there was any discrepancy between patriotism and his vocation, he is best summed up as a Frenchman and a Christian.

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During his stay in the Sahara he simply wished "to give lands to France and souls to God." As Anne Fremantle has put it:

But it never crossed his mind that there might be any question as to the rightness of the French occupation of North Africa. Nor, had it crossed his mind, would he have thought it any of his business. The saint's job is to paint the picture, to make of his human life as close a likeness as he can to the divine life: he is not concerned with the frame. The conditions of his century, of his surroundings are given: in every situation he must do what is most right, when, immediately, though informed by the gift of wisdom, he can do no more. Charles believed he had been called to carry Christ into the Sahara, to bring the *good news* of the Gospel to vast areas that had never heard them. And he believed his mission was best proved not by preaching but by action. Character is action, for the saint as for the novelist. And life is motion. (pp. 256-7.)

Charles de Foucauld has left concrete evidence of his indefatigable energy, of his ability to do with practically no sleep and to survive on a starvation diet. He wrote dictionaries, grammars and collected proverbs of hitherto unknown Arabic dialects. His study of the desert, of languages, customs and habits were of inestimable help to French authorities. He maintained a voluminous correspondence, writing at one time about thirty letters a day. Thousands of his letters and writings have given us a clear picture of the man. He was perhaps the greatest Christian of the twentieth century, and this first biography in English will inspire every reader.

PIERRE COURTTINES

GOVERNMENT AS EMPLOYER

By Sterling Spero. Remsen Press, New York. 497p. \$5.65

Approximately one of every ten persons gainfully employed in the United States today works for some agency of national, State or local government. The rights and duties of such a significant segment of our working force—with respect to such activities as labor organization, collective bargaining, strikes and the like—would certainly seem to merit objective and painstaking study. Sterling Spero, Professor in the Graduate Division for Training in Public Service at New York University, has finally provided such a study. He has succeeded in bringing down to understandable level the many complicated facets of an extremely involved subject.

The greater part of the book is given over to the historical development of labor organization in the government services. This material is presented in well-organized fashion. It indicates the

impracticability of any all-inclusive generalization and covers the entire public service. It shows that the rise and growth of employee organization in government service paralleled that in private enterprise in at least two respects.

First, it appeared earlier and developed more fully among those whose work was of an industrial or semi-industrial nature, as for example in the Government Printing Office and among the arsenal and shipyard workers. Organization of the white-collar workers has always remained weaker. Second, the efforts of government employees to organize, and more particularly to affiliate with the general labor movement, have almost uniformly encountered the same strong opposition on the part of "management" as was encountered by the workers in private employment. The story of Postmaster General Burleson's efforts to circumvent the organization of the postal service some thirty years ago is of a piece with that of certain private entrepreneurs and their opposition to unionization.

Somewhat surprising, too, is the evidence showing how government administrators, like their counterparts in private enterprise, sometimes encouraged "company" unions, and then played them off against the affiliated unions. The latter, however, are not shown to be entirely free of fault. Their

tendency to internecine strife and to fragmentation, even without any assistance from management, is clearly revealed. So is their shortsighted opposition to technological improvements.

The most basic problem in connection with labor organization and with union activities in the government service has been, and continues to be, that of divided loyalty: loyalty to the state as the all-inclusive, sovereign society, and loyalty to the union as the representative of labor solidarity. This problem is by no means settled. At one extreme, there are those who deny any right on the part of any government employee to organize and to act collectively, on the ground that such activity approaches treason. On the other side are those who view government as merely another employer, with no more right to expect the patient submission of its workers than any other employer. Between these extremes are numerous shades of opinion, varying mainly in the degree to which they emphasize either respect for authority or the liberty of the individual. Professor Spero's position, based upon his very extensive knowledge of the subject, seems to be reasonably close to the middle. He says:

If government presses its sovereign authority to its logical end, it may destroy freedom. If the employees of government fully exercise their collective pressure in their own be-



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Thomas Edmund can now praise God simply by expressing himself and his feelings. But as he grows up, he will need to learn to express, not himself, but Christ; to witness to Him and to speak for, to "prophesy" Him in all that he is and all that he does. He will have to learn to speak for Christ not only in shouts of joy, but in intelligible words, so as to be able to give anyone who may ask him a "reason for the hope that is in him." . . .

What a wonderful aspect of your Christian vocation is this, Thomas, to radiate Christ in word and work and life, so that your family and friends and neighbors and fellow-workmen may come to know and love and serve Him more fully. God might, of course, call you to a special work as His prophet—to speak for Christ in stone or paint or music or written words, or to teach some aspect of His truth in schools or colleges or forums. And—the idea is not so fantastic as it would have seemed fifty years ago—God might even call you to witness for Christ with your own life and blood . . . from

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half, they may undermine the public security upon which freedom rests. The life of a free society depends upon the maintenance of freedom and authority in delicate balance. The preservation of this balance depends in turn upon mutual restraint on the part of both government and its employes, founded upon the recognition of the fact that in real life there is neither complete liberty nor absolute sovereignty.

PAUL G. STEINBICKER

THE AMERICAS

By Laurence Duggan. Holt. 242p. \$3

This is the Laurence Duggan whose tragic death, judged involuntary by the insurance companies, shocked the nation during the Communist-spy trials of last winter. Long a student of Latin-American matters, and fourteen years in the State Department, Mr. Duggan left behind him in manuscript this fine volume. His wife and friends have rightfully published it.

The volume treats of the desires of the American republics for a fuller life for their peoples (this part receives the greater attention) and for hemisphere security against future wars. Land reforms, modernization of agriculture and industrial development are the means proposed for attaining this richer life. Assistance must come from the United States, largely through the private sources of business and our foundations. Such improvements can result in a full political and economic democracy if needed financial and technical help is forthcoming.

Latin-American longings for security are helping the United States overcome the uneasiness and mistrust once evident in inter-American relations. To maintain even hemisphere peace today, however, union of the American nations must be integrated into the larger United Nations' plan.

In its handling of Latin-American social backgrounds, the book presents a large need of penetrating knowledge to its reader. It gives glimpses of the inherent difficulties in developing economically the resistant Latin-American terrain. It reveals a good deal of insight into the significant ways of Iberian and Indian. In its recommendations that great estates be broken up by any legal means, the volume speaks in union with the 1948 Rio resolution of the Inter American Catholic Social Action Confederation on unused lands. The good labors of the Latin-American Church are discussed and some of the evils, too, that have resulted from the unfortunate aspects of the *Patronato*, the system that gave governments too much say in Church direction.

The historical background of inter-American relations is concisely and

clearly presented. Brought into clear focus are the perversion of the Monroe Doctrine into a weapon of American intervention and Franklin D. Roosevelt's accomplishments in restoring it to its original intention. Gains and losses of our hemisphere policy in the last two decades are set forth by a statesman who was vitally interested in the field.

This small volume is worthwhile in an unusual way. It does not merely analyze problems; it also offers many well-thought-out suggestions. The author's dream of an association of great and small Americans to help start small-scale farm industries throughout Latin America deserves the support of all who are interested in helping their fellow men.

The man who desires to know a modicum of the rudiments of our Latin-American relationships and who wants opinions on Latin America for personal use will gain both from reading Laurence Duggan's little volume.

FRANCIS TIERNEY

CONSERVATISM REVISITED

By Peter Viereck. Scribner's. 187p. \$2.50.

In recent years "conservatism" has been considered a horrid word—unjustly so, according to Peter Viereck. Mr. Viereck feels that, freed of the invidious connotations which have been attached to it, conservatism may rightly stand for an intelligent, valuable, valid social creed. The three chapters of his book are devoted respectively to a formulation of the truly conservative principles, a re-appraisal of the impact on Europe of their incarnation in the Metternich system, and an effort to show their relevance in the world of today.

We must, the author insists, make a distinction between conservatism and reaction: "Stability is not immobility." Conservatism aims at preserving what is good in tradition while it advances social forms, by an orderly evolutionary process, toward a higher development. The aim of this development must be humane: the perfection of the individual man within society. The orderliness of the process and the sociality of the aim emphasize the necessity and sanctity of law.

While Viereck is not blind to the shortcomings of Metternich, he contends that the history-book judgment of him is uncritically black. Metternich will be better understood if one looks carefully at the movements he fought and at the constructive work he attempted. The liberalism of his day was too nationalistic; Metternich perceived the disintegrating effect on Europe of the ideas of Jahn, Kleist, Arndt, Jordan, and even of the Frankfort Assembly of 1848. Therefore he

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opposed them. His clemency toward France in 1815 sprang from his own balanced internationalism, his desire for permanent peace—a desire which in large measure he fulfilled. His plans to democratize government both at home and among the subject nationalities were frustrated by the immobility—true reaction—of Francis I and Ferdinand I.

Europe has been split asunder by the atomizing nationalism and irrational disregard for tradition which came to the fore in 1848. German national socialism and Russian socialist nationalism have represented these lawless forces in our day. While it may be hard for youth to rally to so pedestrian a standard as moderation, it is moderation, ethics and a balanced internationalism which are needed.

Particular criticisms would be easy to find; yet Viereck's book, especially in some of its penetrating epigrams, gives a deep insight into the weaknesses of liberalism. For that reason it may be worth reading. Particularly noteworthy is its emphasis on the need for ethics. Perhaps its readers will take the further step which Viereck never quite takes. If liberty is the goal of social life, they may ask "liberty for what?" And when the author insists on "ethical means toward whatever ends," they may also ask "what specific ends?"

JOSEPH C. MCKENNA

From the Editor's Shelf

THE RIVER JOURNEY, by Robert Nathan (Knopf, \$2.50). Robert Nathan has often demonstrated to the American public his abilities as a writer of English prose. The characteristics of his style are restraint, order and the poetic faculty of expressing more by connotation than by bald statement. All these are present in this kindly fable of a wife who wanted her husband always to remember her. The trend and plot of the *River Journey* is ideal rather than real—a sermon on love. Although Mr. Nathan's outlook on life is tinged with skepticism, it is never uncharitable. Reviewer *Virginia Hopkins* believes the author stands alone today in American fiction as one who consistently maintains an ethical viewpoint in his work.

I HEAR IN MY HEART, by *Consolata Carroll* (Farrar, Straus, \$3). For readers of *Pray Love, Remember*, this book brings a renewal of friendship with the Farrell family. Once again Viola tells the story of family life in an up-State New York town, of high-school and teaching days, with charming candor and a minute attention to detail. The last of the tale is concerned with Viola in the process of choosing her vocation, and the first days of convent life. To reviewer *Mary Stack McNiff* it is, in all, a generous sharing of a rich experience, mercifully free from sentimentality.

THE WORD

"DADDY," ASKED BETTY, "WHAT does this mean?"

Her finger rested on a sentence in the Gospel for the twenty-third Sunday after Pentecost: "And they laughed Him to scorn."

"It means something so horrible," I told her, "that I hardly know how to put it into words."

She waited, her eyes apprehensive.

"It means hatred," I said; and paused.

Betty was silent.

"It means cruelty," I told her. "And malice. And envy. But it means something even more horrible than any of those things."

Now she spoke, breathing forth two words, incredulously: "More horrible?"

I did not answer at once. I sat reading the sentence over and over to myself, while my mind groped for thoughts. "And they laughed Him to scorn . . . they laughed Him to scorn."

"Betty," I asked finally, "what does laughter mean?"

She studied for a moment. Then: "Happiness!" she said.

"What else?"



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She couched her answer in the form of a question: "Fun?"

"Of course. And what else?"

She puzzled, turning her eyes upward and studying the ceiling. Presently she confessed, "I don't know, Daddy. What?"

Now it was my turn to study. In a moment I inquired: "When does your mother laugh most?"

She considered. Then her eyes brightened. "I know! When she's playing with the baby . . . talking to her . . . feeding her . . . giving her a bath."

"Then what does laughter mean besides happiness and fun?"

She puckered her brow, pondered, and shook her head. "Daddy, I don't know what you mean."

I spoke a sentence slowly, leaving out one word: "Mommy is in — with the baby."

"Love!" Betty cried suddenly.

"That's what laughter means most," I said. "People laugh because they love. They are happy because they love. They have fun because they love. People who hate, people who are proud, can't really laugh. They can only make a mockery of laughter."

I read the Gospel sentence again: "And they laughed Him to scorn."

I touched Betty's cheek softly. "That kind of laughter is horrible because it isn't human," I said. "It doesn't belong to this earth. It doesn't come from men and women and children—not really. It comes from devils. It is the laughter of hell. It is not meant to make people happy, but unhappy. It is meant to hurt. And Betty, you can always know when the devil is in something. If it is twisted, if it is ugly, if it is wrong-side-out, if it is just the opposite of what it ought to be, then you can smell Satan making people act like devils instead of like people."

JOSEPH A. BREIC

THEATRE

TOUCH AND GO, a mirth-and-melody show originally staged in Catholic University's laboratory theatre, then borrowed by George Abbott for Broadway production, is an old-fashioned 1925 revue with 1949 ideas. The score is none too melodious, and I doubt if any of the songs will ever make the Hit Parade. It is hardly likely, either, that a single girl in the ensemble will ever win top laurels in a competition to crown Miss Bronx, Miss Canarsie or Miss Varick Street. Not that any of the ladies in the cast is at all difficult to look at—they just haven't got the doll-like prettiness that wins beauty prizes and contracts to model nylon slips and

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the beer most New Yorkers drink. Nevertheless, without tunes that linger in one's ears while leaving the theatre, without an excess of feminine pulchritude, the production in The Broadhurst is a spirited, provocative and frequently hilarious show.

There is a touch of satire in most of the skits, as proper in a revue; and Jean and Walter Kerr, who wrote the script, aim their darts at fads and personalities conspicuous in the public eye, with an occasional soft interlude for the sake of sentiment. "American Primitive," a color print of the Grandma Moses vogue, with a Currier and Ives flavor, is an instance when the revue goes sentimental, while "This Had Better Be Love" is an acid commentary on the difficulty of finding a mate in modern society. "Great Dane a-Coming," a parody of Hamlet, is a delectable venture in low comedy, which slides to lower in "Gorilla Girl," in which the intelligence of Hollywood glamour girls is unfavorably compared with that of an ape, and descends to lowest in the Cinderella burlesque when Prince Charming discovers his true love with the aid of noisy plumbing.

While there are no stars in the production whose names appear above

those of the authors' in the playbill, the cast includes several sparkling personalities on the verge of stardom, and one, Nancy Andrews, could hardly be better in her assignments if she were already a star. Dick Sykes, Kyle MacDonnell, Jonathan Lucas and at least half a dozen others deserve billing in larger type.

Aside from the direction by Mr. Kerr, which keeps the show stepping along at a lively pace, *Touch and Go* is not so smart and polished as some other recent musicals one could mention. The choreography and settings, respectively by Helen Tamiris and John Robert Lloyd, while undistinguished, are at least not distracting. If Mr. and Mrs. Kerr's humorous lyrics never become popular selections of disc jockeys, it will be because all Jay Gorney's tunes sound like *Goodbye Dolly Gray*.

The producer wisely decided against trying to make the revue ritzy. There is nothing Park Avenue about it. Instead, its tone leans away from Tudor City toward the city room of the *Daily News*. Concentrating on imaginative humor and capable acting, Mr. Abbott has come up with a production that, for sheer fun, is peer to any show in town.

THEOPHILUS LEWIS

FILMS

THAT FORSYTE WOMAN. In a season notably deficient in so-called "woman's pictures," Book I of John Galsworthy's *Forsyte Saga* provides Greer Garson with a spectacular role as a suffering and triumphant heroine and the ladies in the audience with a rich and varied emotional bath. We first meet Irene, the lady in question, as an impoverished Victorian gentlewoman of somewhat more than thirty summers. She is being persistently courted by the wealthy Soames Forsyte (Errol Flynn) and is demonstrating her admirable independence of spirit by persistently turning him down. Eventually her resistance is overcome and she marries the fellow—whereupon her troubles really begin. Her husband proves to be an insensitive brute. His clannish, materialistic, convention-riden family treats her very coldly; she becomes innocently involved in several compromising situations, and a couple of gentlemen, quite unbidden, fall in love with her. The resulting complications are redolent of misunderstanding, scandal and tragedy, throughout which the heroine displays a degree of courage, womanly understanding and just plain glamour fairly certain to give the feminine onlookers a vicarious thrill.

At long last the lovely Irene rebels against the family and its enshrined belief in property. A divorce paves the way for her marriage to the impecunious black sheep of the Forsytes (Walter Pidgeon), after which his hitherto unsaleable paintings become the rage of London. (What this last fortuitous circumstance is intended to prove I don't know.) Galsworthy could not have known how perilously close his story hewed to what would be known thirty years later as the soap-opera formula. The social satire in his portrait of the strong-minded, imperceptive Forsytes and a decent regard for three-dimensional characterization were its saving grace. A good deal of all this spills over into the movie which is, despite its card-stacking in favor of the heroine and its immoral plot solution, an interesting, well-acted and handsomely mounted Technicolor period piece.

(MGM)

THE DOCTOR AND THE GIRL is adapted from a king-size French novel called *Bodies and Souls*, by Maxence Van Der Meersch, which is a philippic against the incompetent and money-grubbing state of contemporary French medicine and has a plot conceived on a similarly ambitious level. The movie has shelved the denunciatory thesis and appears to have been constructed out of shreds and patches of the book, pieced together by brute force with the setting—irrespective of the fact that its characters' psychology and mode of life

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are unmistakably French—transferred to New York. As a result, several challenging themes—the tragic effects of a father (Charles Coburn) trying to rule the lives of his grown children; the transformation of a young doctor (Glenn Ford) from a callow snob into a human being through his love for a young charity patient (Janet Leigh); the conflict in medicine between idealism and material success and between specialization and general practice—are effectively introduced but far from satisfactorily resolved. *Adults* will find that the real star of the picture is Bellevue Hospital, which provides an authoritative background for much of the action. (MGM)

MOIRA WALSH

PARADE

IF THE ANCIENT WORLD HAD
known how to make recordings:

(SCENE: Professors Frank Hunter and George Menton, classical scholars, enter Hunter's study.)

Hunter (taking up a record): George, it is a very old record—from the year 399 before Christ.

Menton: Put it on, Frank. I'd like to hear it.

Hunter: It's evidently only a fragment of the original recording. (He inserts record in phonograph. Voices of ancient Greece are heard in the study.)

Voice (speaking classical Greek): Philosophers of Thebes, I, your archon, introduce to your meeting two fellow-Thebans, Cebes and Simmias. They are just returned from Athens, where they witnessed the death of the illustrious Socrates. Cebes, Simmias, will you tell us of the tragedy?

Cebes: With many others, Simmias and myself were in the prison with Socrates during his last day on earth. Throughout the day, there was much discussion of philosophical questions. Then, toward sunset, the jailer brought in the poison. Socrates drank it. Sorrowfully, we stood by as this great and good man died.

Archon: Would you tell us the nature of the discussions held throughout the day?

Cebes: Treated were such questions as the importance of one's conduct during life; the existence of the soul after death; the life of souls after death. Simmias introduced an important phase of the discussion. Perhaps you will wish to inquire of him about this?

Archon: Simmias, will you enlighten us?

Simmias: I said to Socrates: "I think,

Socrates, it is impossible, or most difficult, to achieve clear knowledge about these matters in this life. Thus, lacking complete assurance, men sail through life's perils on shaky rafts. It seems some stronger vessel is needed, some divine revelation. In a word, Socrates, when I analyze what has been said, it does not altogether satisfy me." *Cebes*: I might add here that Simmias feels very strongly on this point, and I thought that Socrates rather agreed with him. It appears, then, that for human beings, so prone to error, some divine revelation is necessary. (Suddently, the voices from the past cease.)

Hunter (after removing record): It's authentic, George. I checked, and Plato reports Simmias talking thus to Socrates. What is your reaction?

Menton: I think it is very significant. It makes one realize how very necessary revelation is. Here is a disciple of one of paganism's greatest philosophers, and he is dissatisfied with what philosophy alone can give him in these vital matters. Moreover, I'll wager many other pagans felt as did Simmias.

Hunter: There's something else in this, George. By longing for revelation, Simmias was by implication longing for an infallible institution to interpret the revelation, for without such an institution, human beings would kick even divine revelation around.

Menton: You would say, then, that Simmias, centuries before Christ, was Socrates, as perhaps you do yourself, in a vague way yearning for the infallible church Christ established.

Hunter: Yes, I would say that. (The wives of the two men walk into the study. The conversation turns to other topics.)

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